

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَخَشَوْنَهُ وَلَا تَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

Orang-orang yang menyampaikan risalah-risalah Allah dan mereka takut kepadaNya dan mereka tiada merasa takut kepada seorang pun selain kepada Allah, dan cukuplah Allah sebagai Pembuat perhitungan. [33:39]

رسائل الراوي

Rasail Ar-Rowi

**SURAT-SURAT DARI QALAM HADHRAT FAQIR HAQIR FANI
MAULAWI JALALUDDIN AHMAD AR-ROWI AL-AMANI**
Naqshabandi Mujaddidi Uwaisi Ghaffarallahu Lahu Wali Walidaihi
Wali Masyaikhhi Wali Jami'il-Muslimin Ila Yaumiddin

JILID 2

2009-2011/1430-1432

Rasail Ar-Rowi Jilid Kedua

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Selayang Selangor Darul Ehsan

2012 M / 1434 H

رسائل الراوي
Rasail Ar-Rowi

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 2. الہی بخرمت خلیفۃ رسول اللہ حضرت ابو بکر الصدیق رضی اللہ تعالیٰ عنہ
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 5. الہی بخرمت حضرت امام جعفر الصادق رضی اللہ تعالیٰ عنہ
 6. الہی بخرمت حضرت سلطان العارفين خواجہ ابو یزید بسطامی رحمۃ اللہ علیہ
 7. الہی بخرمت حضرت خواجہ ابو الحسن خرقانی رحمۃ اللہ علیہ
 8. الہی بخرمت حضرت خواجہ ابو علی فارمدی رحمۃ اللہ علیہ
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 25. الہی بخرمت العروۃ الوثقی حضرت خواجہ محمد معصوم رحمۃ اللہ علیہ
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 28. الہی بخرمت حضرت شمس الدین حبیب اللہ مرزا مظہر جان جاناں شہید رحمۃ اللہ علیہ
 29. الہی بخرمت حضرت مجدد مآۃ الثالث عشر نائب جناب خیر البشر خلیفۃ اللہ مروج شریعت مصطفیٰ حضرت مولانا وسیدنا شاہ عبداللہ غلام علی دہلوی رحمۃ اللہ علیہ
 30. الہی بخرمت حضرت شاہ ابو سعید دہلوی رحمۃ اللہ علیہ
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 35. الہی بخرمت قیوم زمان قطب دوران محبوب رب العالمین حضرت مولانا و سیدنا ابو السعد احمد خاں رحمۃ اللہ علیہ
 36. الہی بخرمت نائب قیوم زمان قطب دوران حضرت مولانا عبداللہ رحمۃ اللہ علیہ
 37. الہی بخرمت قطب دوران قیوم زمان قبلہ حضرت سیدنا و مرشدنا و مولانا خواجہ خواجگان خواجہ خان محمد صاحب رحمۃ اللہ علیہ
 38. الہی بخرمت حضرت خواجہ مولوی فقیر جلال الدین احمد الراوی الأمانی صاحب مد ظلہ العالی
- بر فقیر حقیر خاکپائے بزرگان { پڑھنے والا اپنا نام لے }
عفی عنہ رحم فرما و محبت و معرفت و جمعیت ظاہری و باطنی و عافیت دارین و بہرہ کامل از فیوض و برکات این بزرگان روزی ماکن
رَبَّنَا تَوْفَّنَا مُسْلِمِينَ وَ اَلْحَقْنَا بِالصَّالِحِينَ آمِينَ —

SURAT KEEMPATPULUH SATU

Kepada Ahli Jemaah Persatuan Ekhwan Naqshaband dan sebahagian Ikhwan Naqshabandiyyah Mujaddidiyyah.

*Assalamu'alaikum Warahmatullahi Wabarakatuhu Wamaghfiratuhu,
Bismillahir Rahmaanir Rahiim.
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim. Amma Ba'd;*

Dari hamba yang Faqir Haqir Khak Paey Buzurgan La Syaik Miskin, Jalaluddin Ahmad, semoga Allah mengampuninya dan sekalian ummat Muslimin, kepada semua Ikhwan Naqshbandiyah Mujaddidiyah Uwaisiyah, semoga Allah Ta'ala merahmati kita sekeliannya dengan limpahan faidhzan Rabbaniyah. Insya Allah Ta'ala, hamba akan bersama dengan jemaah ke Pulau Besar, Melaka untuk menziarahi Hadhrat Sultanul 'Arifin Syeikh Isma'il dan gurunya Hadhrat Imamul 'Arifin Syeikh Yusuf Sadiq Rahmatullah 'Alaihim pada tarikh 5 dan 6 September 2009. Setakat ini 9 ikhwan yang dijangka hadir untuk turut serta dan kita mengalu-alukan lebih ramai lagi penyertaan dari ikhwan Naqshbandiyah yang lain. Jemaah akan berada di Pulau Besar selama 2 hari 1 malam. Bagi mereka yang akan dan ingin turut serta, dianjurkan bertolak awal pagi dari rumah dan hendaklah sampai di Pulau Besar sebaik-baiknya sebelum waktu Zohor atau selewat-lewatnya sebelum habis waktu Zohor. Ikhwan boleh menaiki bot di jeti Umbai atau di jeti Anjung Batu. Ikhwan boleh memilih sama ada mahu beri'tikaf di masjid atau menginap di tempat penginapan yang berhampiran atau menyewa khemah untuk bermalam di sana.

Ketika di Pulau Besar, kita perlulah memelihara adab dan tertib kerana di sana bersemadanya para awliya Allah Ta'ala yang ruhani mereka senantiasa hidup di sisi Allah Ta'ala dan tanah persemadian mereka dirahmati dan diberkati, insya Allah. Kepada ikhwan, sebaik tiba di Pulau Besar, hendaklah yang pertama sekali terus menuju ke makam persemadian Hadhrat Sultanul 'Arifin dan gurunya. Hendaklah menghadihkan pahala bacaan Surah Al-Fatihah sekali beserta Ta'awuz dan Tasmiyah dan juga Surah Al-Ikhlash sebanyak sebelas kali beserta Tasmiyah kepada sekalian Arwah Muqaddasah Naqshbandiyah, khasnya kepada Hadhrat Sultanul 'Arifin Syeikh Isma'il Rahmatullah 'Alaih dan sekalian ahli Pulau Besar. Kemudian hendaklah bermuraqabah selama beberapa ketika dengan membayangkan limpahan faidhzan dari arah 'Arash yang terlimpah pada makam Hadhrat Syeikh, dan kemudian bayangkan limpahan tersebut terlimpah ke hati kita. Setelah terhasil kaifiyat tersebut, hendaklah mengangkat tangan sambil berdoa di dalam hati. Para ikhwan yang hadir diharap dapat sama-sama berserta dalam amalan berjemaah seperti berbuka puasa, Solat Fardhu di masjid, Solat Tarawih, Solat Tasbih, Zikir Khatam dan Khatam Khwajahgan, Tawajjuh, Muraqabah, Muzakarah, Ta'alim, Ziarah dan bersahur.

Rasail Ar-Rowi Jilid Kedua

Pahala amalan ibadah yang dilakukan secara berjemaah adalah ibarat lautan berbanding dengan amalan ibadah yang dilakukan secara bersendirian yang hanya ibarat setitis air. Maka adalah diharap, semua ikhwan yang hadir ke Pulau Besar dapat besama-sama dalam amalan berjemaah yang terkandung pahala yang sangat besar. Amalan berjemaah disebut sebagai ijtimai' dan amalan bersendirian disebut sebagai infiradi. Amalan ijtimai' akan bermula secara rasmi dari Solat Zohor sehinggalah selepas 'Asar keesokan harinya.

Aturcara yang dicadangkan adalah seperti berikut:

5/9/09

1.30pm - 2.00pm

- Solat Zohor berjemaah & Doa di masjid (ijtimai')

2.00pm - 2.30pm

- Majlis Ta'alim Fadhilat Zikir (ijtimai')

2.30pm - 3.00pm

- Majlis Zikir Khatam Mujaddidi & Doa (ijtimai')

3.00pm - 4.30pm

- Tidur & Istirahat (infiradi)

4.30pm - 5.00pm

- Solat Asar berjemaah & Doa di masjid (ijtimai')

5.00pm - 5.30pm

- Majlis Ta'alim Tariqat Zikir (ijtimai')

5.30pm - 6.00pm

- Majlis Zikir Khatam Khwajahgan & Doa (ijtimai')

6.00pm - 7.00pm

- Zikir dan Doa Masnun (infiradi)

7.00pm - 7.30pm

- Persediaan berbuka puasa (infiradi & ijtimai')

7.30pm - 8.00pm

- Berbuka puasa, Solat Maghrib berjemaah (ijtimai')

8.00pm - 8.15pm

- Solat Awwabin (infiradi)

8.15pm - 8.30pm

- Ta'alim Fadhilat Ramadhan (ijtimai')

8.30pm - 9.00pm

- Solat 'Isya berjemaah & Doa (ijtimai')

9.00pm - 10.00pm

- Solat Tarawih berjemaah & Doa (ijtimai')

10.00pm - 10.30pm

- Solat Tasbih berjemaah & Doa (ijtimai')

10.30pm - 11.00pm

- Rehat dan berkumpul (infiradi & ijtimai')

Rasail Ar-Rowi Jilid Kedua

11.00pm - 12.00am

- Ziarah Batu Belah (ijtima'i)
- Majlis Zikir Jihri & Muraqabah (ijtima'i)

12.00am - 1.00am

- Ziarah Gua Yunus (ijtima'i)
- Majlis Zikir Khatam Khwajah Ma'asum
- Muraqabah (ijtima'i)

1.00am - 2.00am

- Ziarah Maqam Tujuh Beradik (ijtima'i)
- Majlis Zikir Khatam Ghautsul A'zam Syeikh 'Abdul Qadir Jailani Rahmatullah 'Alaih (ijtima'i)
- Muraqabah & Doa (ijtima'i)

2.00am - 2.30am

- Berkumpul dan rehat (ijtima'i & infiradi)

2.30am - 5.00am

- Tidur

6/9/09

5.00am - 6.00am

- Sahur, (ijtima'i)

6.00am - 6.30am

- Solat Subuh (ijtima'i)

6.30am - 7.00am

- Majlis Zikir Khatam Khwajahgan & Doa (ijtima'i)

7.00am - 7.30am

- Muraqabah & Doa (ijtima'i)

7.30am - 8.00am

- Solat Isyraq (infiradi)

8.00am - 8.30am

- Solat Dhuha (infiradi)

8.30am - 12.30pm

- Rehat (infiradi)

12.30pm - 1.30pm

- Solat Tasbih (infiradi)

1.30pm - 2.00pm

- Solat Zohor & Doa (ijtima'i)

2.00pm - 2.30pm

- Majlis Zikir Khatam Mujaddidi (ijtima'i)

2.30pm - 3.00pm

- Majlis Ta'alim Fadhail (ijtima'i)

3.00pm - 4.00pm

- Muzakarah Usaha Agama (ijtima'i)

Rasail Ar-Rowi Jilid Kedua

4.00pm - 4.30pm

- Rehat (infiradi)

4.30pm - 5.00pm

- Solat Asar & Doa (ijtima'i)

5.00pm - 5.30pm

- Majlis Zikir Khatam Khwajahgan (ijtima'i)

5.30pm - 6.00pm

- Doa & bersurai (ijtima'i & infiradi)

Demikianlah secara ringkas aturcara amalan jemaah yang akan dilakukan di Pulau Besar dalam safar jemaah kali ini. Semoga Allah memberikan kita taufiq dan Hidayat untuk diri kita dan seluruh ummat Muhammad Sallallahu 'Alaihi Wasallam.

Wassalamu 'Alaikum Wa Rahmatullahi Wa Barakatuh

Faqir,

Mawlawi Jalaluddin Ahmad Ar-Rowi

'Ufiya 'Anhu

SURAT KEEMPATPULUH DUA

Kepada Saudara Hasan Murtaqi, Semarang, Indonesia.

Bismillahir Rahmanir Rahim

Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Wa Ba'du;

Dari hamba yang dhaif faqir haqir di bawah telapak kaki Para Masyaikh, yang tiada apa-apa lagi miskin Jalaluddin Ahmad 'Ufiyallahu 'Anhu, kehadiran saudaraku Hasan Murtaqi di Semarang, Indonesia, semoga dipermudahkan Allah segala hajat dan hasratmu. Sesungguhnya sebenar-benar Tariqat adalah yang bersifat Muhammadiyyah dan sebaik-baik jalan menuju sifat Muhammadiyyah adalah Tariqat Naqshbandiyyah, khasnya Tariqat Naqshbandiyyah Mujaddidiyyah sepertimana yang telah dipertegaskan oleh Hadhrat Imam Rabbani Mujaddid Alaf Tsani Syeikh Ahmad Al-Faruqi As-Sirhindi Rahmatullah 'Alaih di dalam kitab karangannya yang termasyhur, Maktubat Imam Rabbani. Di dalamnya terkandung segala mutiara hikmah tentang perjalanan Tariqat Sufiyyah, khasnya Tariqat Naqshbandiyyah. Hadhrat Imam Rabbani Rahmatullah 'Alaih telah menyusun ilmu berkenaan Lataif dan Muraqabah dan bagi setiap peringkat Muraqabah adalah berlainan tempat sumber dan tempat jatuhnya limpahan Faidhz.

Rasail Ar-Rowi Jilid Kedua

Adapun Kitab Maktubat Imam Rabbani telah ditulis dalam bahasa Farsi dan telah diterjemahkan ke dalam beberapa bahasa, antaranya kepada bahasa 'Arab, Urdu dan Turki. Bagi sekalian pengikut Tariqat Naqshbandiyyah Mujaddidiyyah, Kitab Maktubat Imam Rabbani ini merupakan bahan pengajian dan rujukan utama serta yang teramat penting. Oleh kerana kebanyakan Para Masyaikh Akabirin Naqshbandiyyah Mujaddidiyyah adalah bangsa yang berbahasa Farsi semenjak Hadhrat Khwajah Abu Yazid Al-Bistami hingga ke Hadhrat Khwajah 'Abdul Khaliq dan ke Hadhrat Shah Bahauddin Naqshband ke Hadhrat Khwajah Ubaidullah Ahrar ke Hadhrat Imam Rabbani Mujaddid Alf Tsani ke Hadhrat Shah 'Abdullah Ghulam 'Ali Dehlawi Rahimahumullah, maka kebanyakan kitab rujukan Tariqat Naqshbandiyyah adalah dalam bahasa Farsi. Antara kitab berkenaan Tariqat Naqshbandiyah yang menjelaskan tentang ringkasan tingkatan-tingkatan Zikir Lataif dan Muraqabah adalah kitab karangan Hadhrat Shah 'Abdullah Ghulam 'Ali Dehlawi yang merupakan Syekh Murshid bagi Hadhrat Syekh Khalid Baghdadi Al-Kurdi Al-'Utsmani Rahmatullah 'Alaih. Kitabnya yang ada dalam laman hamba adalah Durr Al-Ma'arif (Malfuzat), Makatib Syarifah dan Idhzah At-Tariqah yang telah ditulis dalam bahasa Farsi dan telah diterjemahkan ke bahasa Urdu dan Turki.

Adapun kitab karangan Hadhrat Hafiz Shah Abu Sa'id Dehlawi Rahmatullah 'Alaih adalah kitab yang berjudul Hidayah At-Talibin. Kitab karangan puteranya dan merupakan khalifahnyanya iaitu Hadhrat Shah Ahmad Sa'id Dehlawi Rahmatullah 'Alaih yang berjudul Arba' Anhar. Kitab rujukan faqir ini yang menuntut dari gurunya Hadhrat Sayyidina Wa Murshidina Khwajah Khwajahgan Maulana Khan Muhammad Sahib Khanqah Sirajiah adalah kitab yang berjudul Hadharat Kiram Naqshbandiyah yang telah dikarang dalam bahasa Urdu dan kesemua kitab-kitab ini boleh didapati di laman scribd.com hamba dalam bentuk e-buku format PDF serta boleh dimuat-turun oleh sesiapa sahaja yang berminat lagi berhajat. Di samping itu terdapat banyak lagi kitab-kitab lain dalam bahasa Arab iaitu yang berjudul Tanwir Al-Qulub yang telah dikarang oleh Hadhrat Syekh Muhammad Amin Al-Kurdi Al-Khalidi Rahmatullah 'Alaih. Kitab-kitab berkenaan Naqshbandiyyah yang dalam bahasa Arab tidak banyak dalam koleksi rujukan hamba kerana hamba ini belum sempat menemuinya, namun kitab-kitab berkenaan Naqshbandiyyah dalam bahasa Farsi dan Urdu ada banyak dalam koleksi di laman hamba. Faqir ini berdoa agar Allah Ta'ala memudahkan segala urusanmu dalam mencari ilmu untuk mendekatkan diri kepadaNya.

*Wabillahi Taufiq Wal Hidayah
Wala Haula Wala Quwwata Illa Billah.
Wassalam.*

Faqir Maulawi Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu Wali Walidaihi Wali Masyaikhhi
11 Muharram 1431

SURAT KEEMPATPULUH TIGA

Kepada Saudara Hasan Murtaqi, Semarang, Indonesia.

Bismihi Ta'ala Wassolatu Wassalamu 'Ala Khayril Wara, Wa Ba'du;

Seperti yang telah dimaklumi bahawa Tariqat Qadiriyyah dan Naqshbandiyyah adalah antara Tariqat yang termasyhur di rantau Nusantara, bukan sahaja di Indonesia bahkan di serata Malaysia. Di samping kedua-dua Tariqat ini, ada banyak lagi Tariqat yang turut berkembang di Malaysia semenjak awal kedatangan Islam ke sebelah Timur. Antaranya Syadziliyyah, Rifa'iyah, Syattariyyah, Sammaniyah, Ahmadiyah, Haddadiyah, Kubrawiyyah, Chistiyah, Suhrawardiyyah dan hanya Allah Ta'ala mengetahui yang selebihnya. Hampir kesemua Tariqat ini adalah terlimpah dari limpahan Faidhz Hadhrat Sayyidina 'Ali Radhiyallahu 'Anhu kecuali Nisbat Tariqat Naqshbandiyyah yang terlimpah dari limpahan Faidhz Hadhrat Sayyidina Abu Bakar As-Siddiq Radhiyallahu 'Anhu.

Adapun perkembangan Tariqat Qadiriyyah di Malaysia adalah pesat semenjak kedatangan Hadhrat Sultan Al-'Arifin Syeikh Isma'il di Pulau Besar Melaka yang merupakan cicit kepada Hadhrat Ghauts Al-A'zam Qutub Al-Aqtab Mahbub Rahmani Syeikh Muhiyuddin 'Abdul Qadir Jailani Rahmatullah 'Alaih di sekitar tahun 900 Hijrah berdasarkan kitab Maulid Tuhfatul Abrar Fi Manaqib Ahli Pulau Besar nukilan Hadhrat Syeikh Balangkoti Rahimahullah. Walaubagaimanapun, bukanlah hanya menerusi beliau Tariqat Qadiriyyah ini berkembang kerana ada juga silsilah Qadiriyyah yang tiba di Nusantara dari Masyaikh-Masyaikh yang lain seperti Hadhrat Syeikh Khatib Sambas Rahmatullah 'Alaih. Hadhrat Sultan Al-'Arifin Syeikh Isma'il di Pulau Besar Melaka juga dikenali sebagai Wali Lanang dikalangan Jemaah Wali Songo yang mana menurut riwayat yang hamba pernah terbaca bahawa Sunan Bonang dan Sunan Ampel pernah datang berguru dengannya dalam niat perjalanan mereka hendak menuju ke Mekah. Hadhrat Sultan Al-'Arifin Syeikh Isma'il di Pulau Besar Melaka adalah seorang Jami' Syari'at, Tariqat, Ma'rifat dan Haqiqat serta seorang Syeikh yang menyebarkan ajaran Tariqat Qadiriyyah dan Naqshbandiyyah di zaman kegemilangan Kesultanan Melayu Melaka sebelum kemasukan Portugis.

Adapun silsilah Tariqat Naqshbandiyyah beliau diperolehi dari gurunya Hadhrat Syeikh Yusuf Siddiq Rahmatullah 'Alaih yang maqamnya juga terletak di Pulau Besar, Melaka. Dengan waktu kedatangan mereka ke Nusantara, jika dirujuk dengan silsilah Naqshbandiyyah adalah sesudah zaman Hadhrat Khawajah Ubaidullah Ahrar Rahmatullah 'Alaih. Nisbat yang dibawa olehnya ke rantau Nusantara adalah Nisbat Naqshbandi Ahrari dan bukannya Mujaddidi ataupun Khalidi.

Rasail Ar-Rowi Jilid Kedua

Adapun berkenaan nisbat silsilah Naqshbandi Khalidi sepertimana yang telah kita maklumi adalah dari Hadhrat Syekh Khalid Baghdadi 'Utsmani Al-Kurdi Rahmatullah 'Alaih yang mana beliau telah menerimanya dari Hadhrat Qutub Rabbani Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih. Adapun Hadhrat Shah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih telah mewarisi silsilah Tariqat Naqshbandiyah ini dari gurunya Hadhrat Mirza Mazhar Jan Janan Syahid Rahmatullah 'Alaih dan beliau telah mewarisinya dari keturunan dan kaum kerabat Hadhrat Imam Rabbani Mujaddid Alaf Tsani Syekh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih iaitu menerusi gurunya Hadhrat Khwajah Nur Muhammad menerusi gurunya Hadhrat Khwajah Saifuddin menerusi gurunya Hadhrat Khwajah Muhammad Ma'asum dan sampai kepada Hadhrat Imam Rabbani Rahimahumullah.

Nisbat Hadhrat Shah Ghulam 'Ali adalah Qadiri dari jalur keturunan zahir dan telah di Bai'ahkan dengan Tariqat Qadiriyyah oleh gurunya Hadhrat Mirza Mazhar Jan Janan, namun gurunya mendidiknya dengan tarbiyah dan amalan Naqshbandiyah Mujaddidiyyah. Beliau telah memperolehi kesempurnaan nisbat Qadiriyyah, Naqshbandiyah, Mujaddidiyyah dan Mazhariyyah menerusi gurunya. Jika kita perhatikan dari rentetan sejarah Para Masyaikh, perkara Talfiq sudah pun berlaku. Adapun sekali hamba pernah bertanya kepada salah seorang guru hamba iaitu Hadhrat Syaikhul Hadits Shaikh Abu Dawud Maulana Sufi Muhammad Sarwar Damat Barkatahum bahawa Talfiq dalam urusan mazhab Syari'at adalah dilarang manakala Talfiq dalam urusan mazhab Tariqat adalah dibenarkan.

Berkenaan Muraqabah, pada hakikatnya bukanlah sekadar dua puluh semata-mata bahkan banyak tingkatan dan peringkatnya baik dalam Tariqat Naqshbandiyah, mahupun Tariqat yang lain. Pada sepengetahuan hamba, Hadhrat Imam Rabbani lah yang telah menyusun kesemua maqam-maqam Muraqabah ini beserta dengan pengetahuan tentang sepuluh Latifah dan inilah yang sebenarnya, kerana beliau merupakan seorang Mujaddid untuk seribu tahun yang kedua sesudah Hijrah dan segala penjelasan dan huraian tentang Ilmu Kalam akan diguna pakai sehingga ke zaman Hadhrat Imam Mahdi 'Alaihissalam. Beliau lah yang telah menyusun kesemua Maqam Muraqabah ini dan telah membimbing kesemua para pengikutnya untuk menempuh kesemua maqam-maqam tersebut, namun ramai yang tidak sanggup menempuhnya. La Haula Wala Quwwata Illa Billah.

Maka, perlu hamba jelaskan bahawa kesemua Maqam-Maqam Muraqabah yang terdapat dalam Tariqat Naqshbandiyah atau Khalidiyyah atau Qadiriyyah yang ada wujud sehingga kini adalah berasal dari limpahan 'Irfan Hadhrat Imam Rabbani Mujaddid Alf Tsani yang mana beliau merupakan seorang Syaikh dalam silsilah Qadiriyyah, Chistiyah, Suhrawardiyah, Kubrawiyah dan khasnya beliau telah memilih Naqshbandiyah dan sekalian para pengikutnya telah menerima nisbat Mujaddidiyyah.

Rasail Ar-Rowi Jilid Kedua

Adapun berkenaan Khalwat Saghirah selama 40 hari atau 20 hari atau 10 hari atau 3 hari, ianya telah dimulakan oleh Hadhrat Syeikh Khalid Rahmatullah 'Alaih dan sekalian pengikut Khalidiyah sedangkan Para Mujaddidiyah tidak mengamalkannya kerana beramal dengan Khalwat Kabirah iaitu setiap hari dengan Khalwat dan Jalwat atau dikenali dengan istilah Khalwat Dar Anjuman dan senantiasa dalam keadaan Nigah Dasyat. Mudah-mudahan penjelasan ini akan menghasilkan manfaat.

Wassalam.

Faqir Jalaluddin Ahmad 'Afa 'Anhu

SURAT KEEMPATPULUH EMPAT

Kepada Saudara Hasan Murtaqi, Semarang, Indonesia.

Bismillahir Rahmanir Rahim

Nahmaduhu Wanusolli 'Ala Rasulihil Karim, Amma Ba'du;

Adapun Khalwat Saghirah adalah khalwat luaran, yakni berkhalwat dalam suasana khalwat seperti di dalam gua atau di dalam bumi atau di dalam kelambu atau di dalam rumah atau bilik dan yang seumpamanya. Ini adalah khalwat peringkat awal yang telah ditempuh oleh Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam semasa di Gua Hira. Adapun Khalwat Kabirah adalah khalwat dalaman, yakni berkhalwat dalam Jalwat iaitu bergaul dalam kesibukan manusia sambil melakukan segala kegiatan seharian seperti urusan berjual-beli atau pertanian atau penternakan atau di jabatan atau dalam urusan pentadbiran mahupun pemerintahan, adalah hati itu dalam keadaan sentiasa berkhalwat meskipun dalam kesibukan dan keramaian manusia. Ini merupakan Khalwat Dar Anjuman yang bererti berkhalwat dalam khalayak. Amalan Tariqat Naqshbandi Mujaddidi adalah Khalwat Kabirah semenjak zaman Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih dan beliau merupakan seorang Syeikh yang mengamalkan Tariqat Qadiriyyah, Chistiyah, Suhrawardiyah dan Naqshbandiyah. Amalan Tariqat Naqshbandi Khalidi adalah Khalwat Saghirah yang mula diperkenalkan oleh Hadhrat Syeikh Khalid Baghdadi Rahmatullah 'Alaih sebagai persediaan bagi Para Murid menempuh Khalwat Kabirah. Memasukkan amalan Khalwat Saghirah ke dalam amalan Tariqat Naqshbandiyah adalah Talfiq. Walaubagaimanapun, menurut pemahaman hamba yang dhaif ini, istilah Talfiq hanya digunakan untuk membahaskan permasalahan Mazhab Syari'at dan Fiqah manakala dalam urusan Tariqat dan Tasawwuf, istilah Talfiq tidak digunakan sama sekali kerana Para Masyaikh dalam sekalian silsilah beramal dengan zikir Jihri dan Khafi dan beramal dengan berbilang Silsilah Tariqat.

Rasail Ar-Rowi Jilid Kedua

Tiada dalil dari Quran mahupun Hadits yang dapat hamba kemukakan pada saat ini namun dengan Ijmak Para 'Alim 'Ulama dan Awliya Islam yang dapat kita pelajari dari ajaran dan amalan Para 'Ulama dan Awliya yang merupakan Pewaris Nabi, maka tentang Talfiq Tariqat sebenarnya tidak ada dalam perbahasan kerana ianya telah diperbolehkan. Akan tetapi menghindarkan Talfiq dalam urusan Tariqat adalah lebih Awla. Adapun pengertian Wilayat Sughra adalah daerah kewalian Para Awliya manakala Wilayat Kubra adalah daerah kewalian Para Anbiya dan Wilayat 'Ulya adalah daerah kewalian Para Malaikat Muqarrabin, kemudian Wilayat 'Uzma yakni daerah kewalian Para Nabi, Para Rasul dan Para Ulul 'Azmi atau dikenali Daerah Kamalat. Wilayat bermaksud kewalian. Pintu Kenabian telah tertutup namun pintu Kewalian tetap terbuka sehingga ke Hari Qiyamat. Kerana itulah ada Para Masyaikh yang menyatakan bahawa Kewalian Nabi Muhammad adalah mengatasi Kenabiannya.

*Wallahu A'lam Wa 'IlmuHu Atamm.
Wabillahi Taufi Wal Hidayah,
Wassalamu 'Alaikum Wa Rahmatullah.*

Faqir Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KEEMPATPULUH LIMA

Kepada Hadhrat Sufi Gulrez Rana, United States of America.

*Bismillahir Rahmanir Rahim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du,*

From the weakest and poorest servant Jalaluddin Ahmad, may Allah forgive him. To the presence of my brother Hadhrat Gulrez Rana Sahib, may Allah bless you. This faqir has received your email and happy to know regarding your relation to Naqshbandi Mujaddidi Tariqah that you received from the fountain of Faidhz of Khanqah Sirajiyah under the supervision of Hadhrat Khwajah Khwajagan, Pir Piran, Qayyum Zaman, Qutub Dauran, Burhan Naqshband, Sayyidina Wa Murshidina Wa Maulana, Qiblah Khwajah Khan Muhammad Sahib Mudda Zilluhumul 'Ali. The books which i have in my collections are collected from various sources and most of it are concerning about the most distinguished Sufi path Naqshbandiyah Mujaddidiyah in several languages such as Arabic, Persian, Urdu, Turkish, English and most of the books which I had written were in Malay language, spoken especially by the Malaysians, Indonesians, Brunei and the South East Asia regions. I have already enable all the e-books to be downloaded freely because I downloaded it free too and to share my interest with all the Wayfarer of the path. I hope you can download it easily too, Insyaa Allah.

Rasail Ar-Rowi Jilid Kedua

I am a Malay Malaysian Muslim and living in Malaysia. I studied Arabic and Islamic Sciences i.e. Shari'ah in Jamiah Ashrafiyyah, Lahore and studied the Naqshabandi Mujaddidi Tariqah at Khanqah Sirajiyyah, Kundiyan Sharif, Mianwali, Pakistan from Hadhrat Khwajah Khwajagan Maulana Qiblah Khwajah Khan Muhammad Sahib Mudda Zilluhumul 'Ali. My mobile phone number is 012-6594811 and you are free to call me anytime that you wish. May Allah bestows us the effusion of love and Ma'rifat and the perfections of the Mashaikh Kiram Akabirin Naqshbandiyah Mujaddidiyah and spread it to the entire universe till the last day. Amin.

Wassalam.

Faqir Jalalludin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KEEMPATPULUH ENAM

Kepada Hadhrat Maulana Muhammad Zuhair Ibni Syaikhul Hadits Wa Tafsir Hadhrat Maulana Muhammad Musa Ar-Ruhani Al-Bazi Rahmatullah 'Alaih, Lahore, Pakistan.

Wa'alaikumussalam,

To Hadhrat Maulana Muhammad Zuhair Ar-Ruhani Al-Bazi Sahib,

With The Name of Allah. Thank you very much for the link to download your precious book, "Mubarak Duain" in Urdu, English and Malaysian language. May Allah Ta'ala increase His Blessings upon you and your family, especially upon the Ruh of Hadhrat Maulana Syeikh Muhammad Musa Ruhani Bazi Rahmatullahi Ta'ala 'Alaihi. Wishing you for a good health and please send my Khususi Salam to all my Ustaz in Jamiah Ashrafiah, especially to my Hadhrat Ustad Maulana Muhammad Zubair Bazi Sahib Damat Barkatahum and Hadhrat Maulana 'Abdur Rahman Bazi Sahib Zaidah Majdahu, Hadhrat Maulana Ahmad 'Ali Sahib, Hadhrat Maulana Zahid 'Ali Sahib, Hadhrat Maulana Zakariya Sahib, Hadhrat Maulana Muhammad Shafiq Sahib, Hadhrat Maulana Baqi Billah Sahib, Hadhrat Maulana Imtiyazur Rahman Sahib and all the Asatizah in the Jamiah Ashrafiyah especially Hadhrat Syaikhul Hadits Maulana 'Abdur Rahman Ashrafi and Hadhrat Maulana Sufi Sarwar Sahib. And also my Khususi Salam to Hadhrat Hafiz Mansoor-ul-Haque Sahib.

Wassalam.

Faqir Haqir La Syaik Miskin

Jalalludin Ahmad Ibni Nuruddin 'Afallahu 'Anhu

SURAT KEEMPATPULUH TUJUH

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Wa'alaikassalam Hadhrat Sufi Ji, i have received your e-mail, it's just that i don't have the opportunity to reply due to some work which have to be done. Your request for the quranic verse in its original form, i will e-mail it to you. Your request regarding the article, i will try my best to write some words regarding the subject mentioned. Insha Allah, if i got the opportunity i will contribute some writings for your book Muraqaba-i-Rumi. May Allah give me the Taufiq and Hidayah.

Wassalamu 'Alaikum Warahmatullah.

Az Faqir Haqir Maulawi Jalaluddin Ahmad Ar-Rowi
'Ufiya 'Anhu

SURAT KEEMPATPULUH LAPAN

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Wa'alaika As-Salam Hadhrat Ji, Alhamdulillah, may all kinds of praise be upon Allah, The Lord of the entire universe and may He bestows blessings and salutations to the Holy Prophet Hadhrat Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, to his family, to his companions and to those who follow him till the day of Qiyamah.

This letter is from the humble and poor slave of Allah Jalalludin Ahmad Ar-Rowi, may Allah forgives all his known and unknown sins to the enlightened Sufi Syeikh Hadhrat Sufi Taoshobuddha, may Allah spreads his shadows. I have read the wonderful message that you wrote and it is really inspiring me to send you some words as reply. I'm happy to know that you have accepted my request to be your friend and it is quite interesting to receive some response from you. I have also read some of your valuable writing works especially relating to the highest spiritual sufi order Naqshbandiyah Mujaddidiyah.

You really have done a great job in reviving the sufi path by writing all those valueble books. I wish I could write as much as what you did, in my my own language Bahasa Melayu. Anyway, for sure your books on the Khwajahgan's Path will be one of my reference. I pray to Allah Ta'ala may your book The Leaves From A Sufi Heart is acceptable to Allah Ta'ala, His Prophet and the whole Ummah. Who am I to give you some introduction to your great book?

Rasail Ar-Rowi Jilid Kedua

For a seeker to seek even a branch of knowledge about Allah or His commandments will make his way to the Paradise. But a true seeker is not searching just for the knowledge of Allah only, what they really search for, is the presence Allah alone. The Masters of the Naqshbandi Mujaddidi Sufi Order has shown us the right way to be in His Presence in accordance with the Sunnah Nabawiyah. Knowing the Masters means to know the Prophet, and knowing the Prophet means to know Allah. Knowing Allah with a true heart means you love Him, for no one will get to know someone if he doesn't like him. Knowing the teachings of the Masters is a worthwhile thing to do because their words enlightened the heart of the seekers as a candle light in brightening a dark room.

I think your books are highly recommended for the true seekers, especially for the seekers of the highest spiritual order Naqshbandiyah Mujaddidiyah in English language. May Allah grant you blessings and forgiveness for all the great job that you have done.

Wassalam.

Faqir Haqir Khak Paey Buzurgan La Syaik Miskin,
Maulawi Jalalludin Ahmad Ar-Rowi 'Ufiyallahu
'Anhu Wali Walidaihi
Malaysia.

SURAT KEEMPATPULUH SEMBILAN

Kepada Hadhrat Sufi Taashobuddha Al-Mazhari, Trinidad.

Assalamu'alaikum Hadhrat Sufi Ji,

May Allah's Love towards His Friends spread through you. First of all, I would like to thank Allah and you for being kind in this spiritual path. I'm glad to know that you want me to write about Uwaisiyah Sufi Path in your publications. It is beyond my capacity to do that actually, but I hope Allah will guide me and I'm waiting for the Faidhz from the Masyaikh and Blessings from the Prophet Sallallahu 'Alaihi Wasallam, so that I could write it easily and easy for the readers to understand. Give me a week to prepare it and I will also include my photograph, Insha Allahu Ta'ala.

Faqir Haqir Khak Paey Buzurgan La Syaik Miskin,
Maulawi Jalalludin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu

SURAT KELIMAPULUH

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Assalamualaikum Hadhrat Sufi Ji,

May Allah shower us with his blessings. I have just completed a short writing regarding Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu and The Uwaisiyah Sufi Path. I've already send it to you. Hereby, I attached my photos. May Allah bless us. Amin.

Khak Paey Buzurgan La Syaik Miskin,
Faqir Jalaluddin Ahmad Ar-Rowi.

HADHRAT SAYYIDINA UWAIS AL-QARANI AND THE UWAISIYAH SUFI PATH

By:

Hadhrat Faqir Maulawi Jalalluddin Ahmad Ar-Rowi Naqshbandi Mujaddidi Uwaisi
'Ufiyallahu 'Anhu

Bismillaahir Rahmaanir Rahiim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;

INTRODUCTION

We praise Allah and we pray to Him, may His blessings be upon His Beloved Prophet, Hadhrat Sayyidina Wa Maulana Muhammad Mustafa Rasulullah Sallallahu Ta'ala 'Alaihi Wa Alihi Wa Ashabihi Wa Baraka Wa Sallam, and may Allah's blessings also be upon the Prophet's family, his companions and to those who follow him with good presence till the Day of Qiyamah.

This humble and poor slave of Allah, Hadhrat Jalalludin Ahmad 'Afa 'Anhu has been requested to write some words regarding the Naqshbandiyah Uwaisiyah Sufi path which, according to Hadhrat Shah Waliyullah Ad-Dehlawi Rahmatullah 'Alaih was the most distinguish Sufi order in the Muslim world. As Hadhrat Syeikh Maulana Abu Anees Muhammad Barkat Ali Qaddasallahu Sirruhu mentions in his book "Virtues of Hadhrat Khwajah Uwais Al-Qarani Radhiyallahu 'Anhu" that The Uwaisiyah Order in Tasawwuf provides directly the reflexes of enlightenment without apparent contact thus rendering meaningless the barriers of time, distance and space. It is beyond my capacity to explain it in detail but let me share some of the knowledge and understandings regarding this rare path with all my readers in the light of the Prophethood and from the sayings of the Masters who has passed through this sacred path.

HADHRAT SAYYIDINA UWAIS AL-QARANI RADHIYALLAHU 'ANHU

In a Hadits Qudsi recorded by Hadhrat Abu Hurairah Radhiyallahu 'Anhu, may Allah be pleased with him, the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said speaking from his Lord:

"Allah, Exalted and Mighty is He, loves of His creation the God-fearing, the pure in the heart, those who are hidden, and those who are innocent, whose face is dusty, whose hair is unkempt, whose stomach is empty, and who, if he asks permission to enter to the rulers, is not granted it, and if he were to ask for a gentle lady in marriage, he would be refused, and when he leaves the world it does not miss him, and if he goes out, his going out is not noticed, and if he falls sick, he is not attended to, and if he dies, he is not accompanied to his grave."

The Companions asked him,

"O Messenger of Allah, how can we find someone like that?"

The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,
"Uwais Al-Qarani is such a one."

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam once said in his Hadits,

"There is a man at Qaran called Uwais, who on the Day of Resurrection will intercede for a multitude of my Ummah (community), as many as the sheep of Rabi'ah and Mudhar."

In another Hadits, the Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"Amongst my Ummah, there is a man whom his intercessions will benefit a large amount of people from my Ummah as many as the hairs of the sheeps from the tribes of Rabi'ah and Mudhar."

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam once said regarding that person who will intercede this Ummah,

"He is a slave amongst the slaves of Allah."

The Companions asked,

"We are all Allah's slave, but what is his name?"

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"His name is Uwais Al-Qarani."

The Companions again asked,

"Where is he now?"

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"He is in Qaran."

The Companions then asked,

"Has he meets you before?"

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"Not with his physical eyes but he has already seen me with his spiritual eyes."

Then, the Companions asked the Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam what had stops Hadhrat Uwais Radhiyallahu 'Anhu from joining the group of Sahabah?

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"There are two reasons, firstly because of his highly intoxicated condition in love with Allah and secondly due to his following of my Syari'ah (religion) i.e. the responsibility to serve his mother. His mother is a believer and too old with blind eyes. He works as a shepherd and with his earnings he spent for his mother."

The Companions asked,

"Is it possible for us to see him?"

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said to Hadhrat Abu Bakar As-Siddiq Radhiyallahu 'Anhu,

"You will never see him but 'Umar and 'Ali will see him. His entire body is covered with hairs. On his left palm there is a sign as big as a Dirham that looks like leprosy but it isn't. When you meet him, send my salutation from me to him and tell him to pray for my Ummah. Amongst the Awliya (saints) of Allah there are the Atqiya (the most pious), and he is the best."

Addressing to Hadhrat 'Umar and Hadhrat 'Ali Radhiyallahu 'Anhuma, the Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"You will see him. He is a lowly man of medium height and hairy, on his left side there is a white spot as large as a Dirham which is not from leprosy and he has a similar spot on the palm of his hand. When you see him, pass on my greeting and ask him to pray for my Ummah."

Rasail Ar-Rowi Jilid Kedua

The name Uwaisiyah is related to Hadhrat Sayyidina Uwais Ibni Amir Ibni Jaz Ibni Malik Al-Qarani Radhiyallahu 'Anhu (died 37 AH/ 657 CE). He was the pioneer of the Uwaisiyah spiritual system which focusing on having a spiritual connections with the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam or other prophets and saints who had passed this worldly life, or the saints who are still alive but residing very far and difficult to reach without meeting them physically. In many occasions, the Uwaisi Sufi has no living Syekh to guide his journey but he is guided by Allah Ta'ala or His Prophet-Saint Hadhrat Nabi Khidhr 'Alaihissalam. This kind of spiritual connection has no limitations in time and space and it is well known as Nisbat Uwaisiyah. Anyone who is a true believer can practise this system but only a few people who really know and understand about it. He lives during the Prophethood era but due to some responsibilities to serve his mother, he couldn't spend most of his time away from her. Even though he had not seen the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam physically, but he has seen the light of spiritual reality of Muhammad in his insight. The scholars have categorised him as the greatest Tabi'in i.e. the greatest follower of the companions of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam but the Holy Prophet Sallallahu 'Alaihi Wasallam himself had treated Hadhrat Uwais as one of his Sahabi (companion). He does meet with some of the companions such as Hadhrat Sayyidina 'Umar Ibni Al-Khattab and Hadhrat Sayyidina 'Ali Ibni Abi Talib Radhiyallahu 'Anhuma. Due to his love and strong intention to meet the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, his name entered the list of the companions. The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam was informed about his strong desire to see the Holy Prophet but since his mother need his full attention and constant care, he could not get much opportunity to visit the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam in the Holy City Al-Madinah Al-Munawwarah. His mother was a blind old lady and need supervision by him.

Once he requested his mother for a leave to go to the Holy City Al-Madinah Al-Munawwarah to visit the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. She permitted him to go to the Holy City but warned him to come back quickly.

She said,

"You have my permission to go, see him once and come back straight. If the Prophet Sallallahu 'Alaihi Wasallam is at home, you may meet with him and if not, come back without delay."

Hadhrat Uwais Radhiyallahu 'Anhu made a journey of three months on foot, from Yemen to the Holy City Al-Madinah Al-Munawwarah. When he reached the Prophet Sallallahu 'Alaihi Wasallam house, he knocked the door and Hadhrat 'Aishah Radhiyallahu 'Anha, the Prophet's wife and Mother of the believers opened the door. She told him that Hadhrat Rasulullah Sallallahu 'Alaihi Wasallam was in masjid.

Rasail Ar-Rowi Jilid Kedua

Hadhrat Uwais Radhiyallahu 'Anhu remembered his promise to his mother and said to her,

"Please convey my salutations to my Beloved Rasulullah Sallallahu 'Alaihi Wasallam. Kindly inform him that Uwais came from Yemen but did not find him at home and is returning back to Yemen, since he does not have permission from his mother to meet him in the masjid."

When the Prophet Hadhrat Muhammad Rasulullah Sallallahu 'Alaihi Wasallam came home from the masjid, he found the radiance of Hadhrat Uwais Radhiyallahu 'Anhu in his house. Hadhrat 'Aishah Radhiyallahu 'Anha told him what had happened and conveyed to him the salutations of Hadhrat Uwais Radhiyallahu 'Anhu. The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam asked Hadhrat 'Aishah Radhiyallahu 'Anha,

"Did you see Uwais?"

Hadhrat 'Aishah Radhiyallahu 'Anha replied,
"Yes."

After hearing this, the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam went out of the house and called his companions to come at him quickly. When the companions reached at the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, he asked them to look at his face. So, everyone looked at the Holy Prophet's Sallallahu 'Alaihi Wasallam face. Then, the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,

"Aishah Radhiyallahu 'Anha has seen Uwais Radhiyallahu 'Anhu and therefore, she has been forgiven. As I see 'Aishah Radhiyallahu 'Anha, I have been forgiven. And you have seen me, therefore you are all forgiven." Subhanallah, what a dignity Allah Subhanahu Wa Ta'ala had bestowed upon Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu that the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam himself gave his respect to Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu. The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam look towards Yemen and said,

"The fragrance of our friend is reaching us."

The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam said,
"Uwais will come back to Al-Madinah Al-Munawwarah to meet me, but we will not meet physically for I shall then be united with my Lord."

The Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam had mentioned his name many times before he passed this worldly life and had instructed his companions to find Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu and present his blessed cloak to him and to request prayers from him for the forgiveness of this Ummah.

Rasail Ar-Rowi Jilid Kedua

It is mentioned in the stories of the companions that the search for Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu has been made since the time when the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam mentioned about his name and dignity but he could not be found. Even during the Caliphate of Hadhrat Abu Bakar As-Siddiq Radhiyallahu 'Anhu, there was no traces of Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu. Only during the last days of the Caliphate of Hadhrat 'Umar Al-Khattab Radhiyallahu 'Anhu he was found.

According to the Hadits, when people from Yemen came to the Holy City Madinah Munawwarah, Hadhrat 'Umar Radhiyallahu 'Anhu will asked them if they know about Hadhrat Uwais Ibni 'Amir Radhiyallahu 'Anhu? Some of the people from Yemen know about him and his whereabouts. Hadhrat 'Umar Al-Khattab and Hadhrat 'Ali Ibni Abi Talib Radhiyallahu 'Anhuma set out a search to find Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu and they went to Yemen accompanied by Hadhrat Bilal Radhiyallahu 'Anhu and finally they found him at the Mount of 'Arafat when someone told them about his location. Hadhrat 'Umar and Hadhrat 'Ali Radhiyallahu 'Anhuma then went quickly to Mount 'Arafat where they found Hadhrat Uwais were praying under a tree with camels grazing around him.

They approached him and greeted him, saying,
"As-Salaamu 'Alaikum Wa Rahmatullahi Wa Barakatuh."

Hadhrat Uwais cut his prayer short, and when he had finished it, returned their greeting. They asked him,
Who are you?"

He replied,
"A herdsman of camels and a hired workman for a tribe."

They said,
"We do not ask you about your tending of animals, nor about your being a hired worker, but what is your name?"

He answered,
"Abdullah (Slave of Allah)."

They said,
"All the people of the heavens and the earth are the slaves of Allah, but what is the name in which your mother named you?"

He said,
"My name is Uwais. O you two, what do you want from me?"

They said,

"Rasulullah Sallallahu 'Alaihi Wasallam once spoke to us about Uwais Al-Qarani. He gave us a description of the bluish-black colour of his eyes and he told us that he has a white mark under his left shoulder. So please show us if you have this mark, for then it is you for whom we are searching."

Hadhrat Uwais Radhiyallahu 'Anhu then bared his left shoulder and they saw a white mark. They then embraced him and kissed him and said,

"We declare that you are Uwais Al-Qarani, so ask for forgiveness for us and may Allah forgive you."

Furthermore, they said,

"The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam had ordered us to pass on his greeting to you and to request you to pray for the forgiveness of his Ummah."

He answered,

"I cannot even forgive myself or one of Adam's children. But there are on land and in the seas, believing men and women, Muslim men and women, whose invocations to Allah are answered. Indeed you are worthier than I am for this supplication"

They replied,

"Surely this is so. We certainly supplicate but please you pray as per the will of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam."

Then he said,

"O you two, you know about me and I know about my state, but who are you?"

Hadhrat Ali Radhiyallahu 'Anhu answered,

"This is the Commander of the Faithful (Al-Amir Al-Mukminin), 'Umar Ibn Al-Khattab and I am Ali ibn Abu Talib."

Hadhrat Uwais Radhiyallahu 'Anhu stood up straight and said,

"As-Salaamu 'Alaikum Ya Amir Al-Mukminin. And you, O Ali, May Allah repay you with goodness for this Ummah."

They said,

"May Allah repay you for yourself and your goodness."

Having received the blessed cloak, he went away to a corner at some distance, placed the cloak in front on the ground and prostrating, he prays,

Rasail Ar-Rowi Jilid Kedua

"O Allah the Almighty, I shall not wear this honourable cloak until You have forgiven the Ummah of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam."

As he took long in prostrating, they thought he might have died. When they reached near him, he raised his head from prostration and said,

"Had you not come here, I would not have raised my head from prostration until I had the glad tidings of forgiveness of the whole Ummah. Even then Allah the Almighty has promised to forgive as many sinners of the Ummah of the Holy Prophet Sallallahu 'Alaihi Wasallam as much as the hairs of the sheeps of the tribes of Rabi'ah and Mudhar."

Then Hadhrat 'Umar Al-Khattab Radhiyallahu 'Anhu said to Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu,

"Your place is here until I return to Al-Madinah and may Allah have mercy upon you. Then I will bring you help from my provision and some of my clothes. This has been the meeting place between you and me."

But Hadhrat Uwais Radhiyallahu 'Anhu answered him,

"O Commander of the Faithful, there will be no other meeting place, in the knowledge of Allah, between you and me, but this one. So tell me, what should I do with your provision and what should I do with your clothes? Do you not see that I am wearing a woollen gown and a woollen wrapper, so when do you see me tearing them? Or do you see that my sandals are worn out and torn? When do you see me out wearing them? Between your hand and mine there is a higher barrier which cannot be crossed by a weighty person, so leave these things, and Allah will have mercy upon you."

When Hadhrat 'Umar Radhiyallahu 'Anhu heard these words, he struck the ground with his stick and shouted out at the top of his voice,

"O would that Umar had not been born by his mother and that she had been sterile!"

Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu had converted into Islam during the lifetime of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. He is well known amongst the Sahabah and the Sufis for his deep love and affection towards Allah Ta'ala and His Beloved Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, the practice of Zuhud (ascetism) and Wara' (piety). He is the Sultan of the hidden servants of Allah. He is the beacon light for the seeker of spirituality. He is the elixir of the intense devotion to the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. He is honoured with the title of Nafs Ar-Rahman (The Soul of the Compassionate). He reached the stage of the beloved of the Divine.

Rasail Ar-Rowi Jilid Kedua

He spent most of his time in solitude, fasting during the day keep awake the whole night. Normally he stood in Iqamah (standing posture) for Solat (prayers) one night, spent the next night in Ruku' (kneeling posture) and spent the next night in Sajdah (prostration). He often spent his day praying in addition to the compulsory worship.

Hadhrat Rabi' Ibni Khathi Rahmatullah 'Alaih, a famous Tabi'in reports,

"One day I went to meet Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu. I saw him busy in his Fajr (early morning) prayer. I waited for him to finish in order to meet him. Having finished his prayer, he got engaged in Tasbeeh and Tahlil and remained so continuously until Zuhur (early afternoon) prayer. Likewise, this lasted further until 'Asar (late afternoon) prayer and from 'Asar to Maghrib (sunset) prayer. Then I thought he might have a recess in order to break his fast, but he remained busy in Zikir (remembrance) and litanies until 'Isha (late evening) prayer and then to the morning prayer. Three days passed by this way. He slept on the fourth night for a short while and ate a little. Then he occupied himself in Istighfar (litanies seeking forgiveness of Allah the Almighty) thus uttered this words,

"O Allah the Almighty, I seek Your refuge against the sleeping eye and stomach full of food."

When Hadhrat Rabi' Rahmatullah 'Alaih witnessed all this, he returned and said to himself,

"This is enough for me".

He lives in a village called Qaran in Yemen. He was a noble and very pious person. He denied all kinds of worldly ornaments and always keeps himself far from the crowd of people. Some of his people consider him as a mad man due to his appearance. He ate only a few dates for fasting during the day and if he has more dates than what he needed, he gave it to the poor as Sadaqah (charity). Physically, he was a man of weak physique, middle height, slightly off-white colour, wide shoulders, heavy beard, black eyes, sights concentrated at the place of prostration, a domineering round face and unruffled hair often covered with dust. He wore a completely worn out khaki dress that consisted of two garments, a blanket made of the camel hair and a pair of trousers. He had on palm of his left hand a white mark of the size of a Dirham.

His usual dress was a cloak with many patches of cloth on it. He also has a blanket made of camel's wool. His physical appearance looks untidy which makes him ridiculed by the children and the adults. That is why most of his time he keeps himself far away from the people because in that way, he could be near to Allah in solitude.

The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam often said to his companions,

Rasail Ar-Rowi Jilid Kedua

"I receive the breeze of Mercy (Nasim Al-Rahmah) from the direction of the Yemen."

The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam also said,
"The most superior man amongst the generation of the Tabi'un is Uwais. Whoever amongst you meets him must try to seek his supplication for forgiveness."

His love towards the Holy Prophet is so great that he always keeps himself in practising the Sunnah (ethics) and love to follow the Holy Prophet. He is extinct in the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. He was completely absorbed and drowned in the Light of Muhammadi.

Let us see what he had done in proving himself as a true believer and unparallel follower of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. It was stated in the traditions that had he heard the Holy Prophet Sallallahu 'Alaihi Wasallam injured his blessed teeth in the Battle of Uhud.

Hadhrat Uwais Radhiyallahu 'Anhu said,
"When I came to know about the two teeth of the Holy Prophet Sallallahu 'Alaihi Wasallam having been sacrificed, I broke and took out one tooth first. Having done this I realised that only Allah the Almighty knew it well, but perhaps that might not be the tooth that had broken. Hence I broke another, still another, thus breaking them all one by one."

THE SAYINGS OF HADHRAT UWAIS QARANI

1. I searched for honour; I found it in service to the creatures. I searched for leadership; I found it in the creatures' welfare. I searched for humility, I found it in truth. I searched for the source of pride; I found it in Faqr (poverty). I searched for a valuable relationship in the Hereafter; I found it in Taqwa (fear of Allah). I searched for highness; I found it in Qanaah (contentment). I searched for peace; I found it in Zuhud (piety).
2. He who believes in three things has Hell nearer to him than his jugular vein; they are voluptuous meals, expensive dress and companionship of the rich.
3. Peace is in solitude.
4. It is imperative on you to guard your heart.
5. You need to safeguard your heart, that is, save your heart from the thought of everything else. Keep your desires under control of your heart and not vice versa.

6. When you sleep, regard death nearer to your head and when you wake up regard it in front of you.
7. Do not regard a sin something ordinary, rather regard it something extraordinary. This is the reason you commit sins. If you regard a sin something inferior, then you will also regard Allah the Almighty inferior.
8. It is regretted at the hearts that are in doubt and do not seek advice.
9. He who recognised Allah the Almighty, he recognised everything and nothing remained hidden from him.
10. Wahdat (Unity of Godhead) is nothing except Him comes in thoughts.
11. Allah the Almighty writes recompense as many times as Muslim men and women for he who seeks forgiveness of the true Muslim, men and women.
12. He who has no wealth to give away in Sadaqah (charity) should seek forgiveness of true Muslim, men and women. This is his Sadaqah.
13. Hadhrat Abu Darda Radhiyallahu 'Anhu reports having heard the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam as saying,
"He who prays twenty five or twenty seven times daily for forgiveness of true Muslim men and women will be counted amongst the people whose prayers are met with and who are the means of livelihood of people on earth.
14. Hidden invocation is better than visiting and meeting because Riya (show off) might enter in the latter two.
15. My Rabb's remembrance is most exalted, His sayings are most true, His is the most truthful statement, His is the most beautiful writing of all.
16. My advice for you to follow is to emulate the Almighty Allah's Book, the Holy Al-Quran, the way of the good and to send Salawat (salutations) to the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam.
17. I only wish that I start the prayer and spend the night in one Sajadah (prostration) and lost control of myself, recite repeatedly Subhana Rabbiyal A'la (Glory be to our Lord Who is Most High).
18. If someone who is praying is hit with a bar and has not felt it at all, this act will be demonstrative of the humility of his prayer.

19. If someone worships Allah the Almighty to the extent of the Heaven and the Earth, Allah the Almighty will not approve of his worship until the worshipper has complete belief in Him.

20. O Allah, You created me when I was not worthy of mention; and You provided for me when I had nothing; and I wronged my soul and sinned and confess my guilt. If You forgive me, that will in no way augment Your authority. You can find others to punish besides me, but I can find no one to forgive me but You. Truly, You are the Most Merciful of those who show mercy.

21. The best and blessed way of belief in Allah the Almighty: Leave alone and do not worry about that which has already been set aside for you and whilst praying turn your mind off the world just as he does so at the time of his death. This state is enjoyed only when the human being regards death nearer to him than his jugular vein. If this is the state, then the man would be the one who believed in Allah the Almighty completely. Then his prayers would be accepted and become one who would have the honour of nearness to Allah the Almighty.

THE UWAISIS IN THE NAQSHBANDIYYAH SUFI PATH

The Masters of the Naqshbandiyah Sufi Order are Uwaisis because they received the Faidhz i.e. the overflowing of the spiritual blessings and the spiritual presence of Masters before them. Hadhrat Khwajah Abu Yazid Bistami Rahmatullah 'Alaih received the spiritual blessings from Hadhrat Imam Ja'afar Sadiq Radhiyallahu 'Anhu through the Uwaisi System by meditating the spiritual presence of Hadhrat Imam Ja'afar Sadiq Radhiyallahu 'Anhu at his grave.

Similarly, Hadhrat Khwajah Abul Hassan Al-Kharqani Rahmatullah 'Alaih took spiritual guidance from the spiritual presence of Hadhrat Khwajah Abu Yazid Bistami Rahmatullah 'Alaih. Hadhrat Khwajah 'Abdul Khaliq Ghujduwani Rahmatullah 'Alaih spirituality was raised up by the spiritual presence of Hadhrat Sayyidina Nabi Khidhr 'Alaihissalam, Hadhrat Sayyidina Uwais Al-Qarani Radhiyallahu 'Anhu, Hadhrat Sayyidina Abu Bakar As-Siddiq Radhiyallahu 'Anhu and Hadhrat Sayyidina 'Ali Karramallahu Wajhahu.

Hadhrat Shah Bahauddin Naqshband Bukhari Rahmatullah 'Alaih was raised by the spiritual presence and guidance from Hadhrat Khawajah 'Abdul Khaliq Ghujduwani Rahmatullah 'Alaih, Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu, Hadhrat Sayyidina Abu Bakar As-Siddiq Radhiyallahu 'Anhu, Hadhrat Sayyidina 'Ali Karramallahu Wajhahu and from the Holy Prophet Hadhrat Muhammad Rasulullah Sallallahu 'Alaihi

Wasallam.

Rasail Ar-Rowi Jilid Kedua

Hadhrat Khwajah Ubaidullah Ahrar Rahmatullah 'Alaih was raised by the spiritual guidance of Hadhrat Sayyidina 'Isa (Jesus) 'Alaihissalam and Hadhrat Shah Bahauddin Naqshband Rahmatullah 'Alaih. Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih receive the spiritual power through the spiritual connection with Hadhrat Shah Bahauddin Naqshband and Hadhrat Sayyidina 'Ali Karramallahu Wajhahu.

Hadhrat Syeikh Sharafuddin Ad-Daghistani Rahmatullah 'Alaih was raised through the spiritual guidance of Hadhrat Sayyidina Abu Bakar As-Siddiq Radhiyallahu 'Anhu and the Holy Prophet Hadhrat Sayyidina Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Hadhrat Syeikh 'Abdullah Ad-Daghistani was guided spiritually by Hadhrat Sayyidina Uwais Al-Qarani Radhiyallahu 'Anhu, Hadhrat Sayyidina 'Abdul Khaliq Ghujduwani Rahmatullah 'Alaih, Hadhrat Shah Bahauddin Naqshband Rahmatullah 'Alaih and Hadhrat Sayyidina 'Ali Karramallahu Wajhahu. Hadhrat Syeikh Nazim received the spiritual guidance from Hadhrat Maulana Jalaluddin Rumi Rahmatullah 'Alaih and Hadhrat Syeikh 'Abdul Qadir Al-Jailani Rahmatullah 'Alaih.

THE UWAISIYYAH SUFI PATH

Uwaisiyah is a form of spiritual connection and transmission with any of the Prophets or Saints in the past or present. The spirits meet in the world called 'Alam Al-Arwah (The World of Spirits) which is beyond 'Alam Al-Ajsam (The Material World). Whoever gains the spiritual connection and spiritual knowledge from the deceased Master, is called Uwaisi. The spiritual connection with the Friends of Allah is as powerful and effective as the physical connection.

The Uwaisiyah spiritual system focus on having a spiritual connections with the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam or other prophets and great saints who had passed this worldly life, or the true saints who are still alive but residing very far and difficult to reach without meeting them physically. The Uwaisi Sufi has no living Syeikh to guide his journey but he is guided by Allah Ta'ala or His Prophet-Saint Hadhrat Nabi Khidhr 'Alaihissalam. This kind of spiritual connection has no limitations in time and space and it is well known as Nisbat Uwaisiyah.

Once, this humble and poor slave of Allah was at the Khanqah Sirajiah, Kundiyan Sharif, Mianwali, Pakistan attending the Suhbah with my Syeikh, Hadhrat Khwajah Khwajahgan Pir Piran Maulana Khan Muhammad Sahib Mudda Zilluhul 'Ali in the month of Ramadhan in the year 1999. During that time, the elder diciples of Hadhrat Syeikh were reading the Malfuzat (Sayings) of Hadhrat Qutub Rabbani Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih and he mentioned that to establish the connection with any of the Masters in the spiritual path in Uwaisi method, one must take ablution perfectly and offer two Raka'ah Nafil or Hajat prayer.

After completing the prayer by uttering Salam, one should pray to Allah, may He bless the intention to build the spiritual connection with His saints. After praying, one should recite Istighfar twenty five times, Surah Al-Fatihah with Bismillah once and Surah Al-Ikhlâs thrice and send the rewards through one's intention to the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam and also send it's reward especially to the particular prophet or saint whom he want to establish the spiritual connection. Then one should sit still in Muraqabah (contemplation) and focus on that particular spiritual personality with sincere love and affection. One should give his full concentration focusing on the abstract image of that particular spirit of the saint or prophet and imagine that there is a flow of light coming from the upper side to that particular spirit, and then imagine that the light overflow from the heart of that particular spirit to one's heart and keep that vision in mind until one feels drowning in that condition. With the grace of Allah the Almighty, the spiritual connection will be established and he will gain the spiritual benefits from that particular spirit such as spiritual guidance, knowledge, power and blessings.

When I heard about this, I think that it would be a great opportunity for me to try it and build the spiritual connection with all the Masters in the Naqshbandiyah Mujaddidiyah Silsilah. But first of all, I think maybe it will be good if I have the spiritual connection with Hadhrat Imam At-Tariqat Shah Bahauddin Naqshband Rahmatullah 'Alaih because I love his Naqshband Tariqat (Sufi Path). So, at that night, I did as what I have heard from the Malfuzat sayings of Hadhrat Qutub Rabbani Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih. After I finished all the procedures, I put myself in Muraqabah the whole night concentrating upon the blessed spirit of Hadhrat Shah Bahauddin Naqshband Rahmatullah 'Alaih until I was fallen into sleeping during that Muraqabah. When I slept, a vision came to me in my dream that I saw the spirit of Hadhrat Shah Bahauddin Naqshband is focusing his Faidhz flowing upon me until I felt that all the cells and nucleus in my body is uttering the word Allah Allah without stop. In that dream, I feel the whole part of my body is shivering while uttering Allah Allah. It couldn't stop and then I cried out loudly in that dream,

"O my Sheikh, what had happen to me? Why the whole part of my body couldn't stop uttering Allah Allah?"

Suddenly the vision stops and when I woke up in the morning, I can still feel the vibration in my heart, veins, muscles and cells are still sounding the word Allah Allah. At that time I was doing the regular Zikir on Latifah Nafs. After finished my regular Zikir I went to meet my Syekh, Hadhrat Maulana Khwajah Khan Muhammad Sahib and tell him everything what had happen to me from the beginning. Then he said,

"Ma Sha Allah, May Allah Ta'ala bless you."

Then he teaches me how to do the Zikir in the Latifah Qalibiyah i.e. in the subtleties of the four elements i.e. the subtleties of Air, Fire, Water and Soil. It is also known as Sultan Az-Zikir.

From that time, my understanding about the Uwaisi system had brought me to love and gain Faidhz from all the Past Masters of this highest Sufi Order and all the Masters from other Sufi Order as well, especially the greatest spirit of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam even though I am residing far in the East. Indeed, the Faidhz of spiritual light is from Allah Ta'ala that He bestows it to the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam and then to the Sahabah, and then to those who follows them till the Last Day. Anyone can try to establish this kind of connection if they intended to have the spiritual relationship with any prophet or saint spiritually. Give your love and attention to the saints and for sure they will love you and pay their attentions towards you.

May Allah forgive this humble and poor slave if what has been written here is not appropriate for the public? My hope is that by understanding the life and sayings of Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu will encourage us to love him and love the path he invented and thus, to develop the Uwaisiyah spiritual system in our daily life so that our spirit will always be guided by the true Spiritual Masters. May Allah Subhanahu Wa Ta'ala forgive all my sins and all the sins of all Muslim men and women till the day of Qiyamah.

Wallahu A'lam Bissawab Wa La Haula Wa La Quwwata Illa Billah.

SURAT KELIMAPULUH SATU

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Assalamu'alaikum Hadhrat Sufi Ji, Hereby i attach the quranic verse in khat Farsi font.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Pray for me and the whole ummah from the threat of the new synthetic man made virus called influenza A H1N1 which caused a pandemic threat to the whole world. Before this, it came in my firasat that the secret societies such as the Illuminatis who secretly controlled the United Nations (UN) and the World Health Organisation (WHO) had managed this agenda to depopulate the human population especially the americans and the muslim nations with the intention to control the world system and establishing their new world order. They want the whole world to submit to their new vaccines which are not tested before. Pray, may Allah vanish all their plans and protect the Muslims from their bad intentions. May Allah saves us all, Amin.

Faqir Haqir Khak Paey Buzurgan Maulawi Jalalludin Ahmad Ar-Rowi 'Ufiya 'Anhu

SURAT KELIMAPULUH DUA

Kepada Hadhrat Sufi Wazeer Sahib, South Africa.

*Assalamu'alaikum Warahmatullahi Wabarakatuh,
Bimillah Alhamdulillah, Wassolatu Wassalamu 'Ala Rasulillah.*

My dearest brother Wazeer, Responding to your query, I've attached some information regarding the founder of the Silsilah Madariyah, Hadhrat Syeikh Badi'uddin Zinda Shah Madar Rahmatullah 'Alaih, which I've got it from the <http://qutbulmadar.com>

Birth Place Of Hazrat Sayed Badiuddin Zinda Shah Madar

Hazrat Sayed Badiuddin Kutubul Madar was born in the Halab city of Shaam (now known as Syria). The Halab city is famous and holy in Syria. It is said that once there was a hill where now exists a fort. It is on this hill that Hazrat Ibrahim (peace be upon him) had milked his goats and this process of milking in arabic is known as Halab, so the name Halab was given to this city. Syria is the neighbour of the Arab countries, which is known as the Gulf region these days. The Gulf region is surrounded by the Indian Ocean, the Mediterranean Sea, the red sea and the deserts. The region that lies from the seashores of Syria to the deserts of Yemen is called as "Hijaa". The holy cities of Makkah, Taif yasraf and Madina are parts of this region, which is related to the life of the Prophet. This is the same Makkah city from where Prophet Muhammad (peace be upon him) gave the peace messages and enlightened the lamps of mercy in the darkness of humanity. This is the same Taif, where people stoned the prophet, but instead He prayed and showered love upon them. May it be the sacrifice of Ansar, or the dedication of the Mujahireen, or the merciful personalities of the Momin with kindness, or the holy natures of the Panjatans; this treasure of Islam has eliminated in this world through Madina itself. It is the precious gift to this Hijaa region that in that era when there was lack of resources water in this region, Hazrat Ibrahim (R.A) had settled his son Hazrat Ismail in the city of Makkah. In the same way it is a prestige for Shaam (Syria) that Hazrat Ismail resided his son Hazrat Is'Haqq. The first ever military attack on Shaam was in protest against the khaleefa Hazrat Abu Bakar Siddiqui. The day when Hazrat Abu Bakar Siddiqui expired, the Islamic forces entered Damishk (Damshiq) but Shaam was completely conquered in the governance of Hazrat Umar Farooq. In Hijri 17 according to the Islamic calendar the Muslims were victorious in Shaam. Impressed with the teachings of Islam, its specialities and the kind characters of the Muslims, many of the dwellers accepted Islam and this resulted in the spreading of Islam. So it can be said that Islam reached this region in the existing life of the Prophet himself. It is this country Shaam, where Hazrat Bilal (R.A) had spent days of his life when he found hard to live his life after getting separated from the Prophet.

The Birth Of Hazrat Sayed Badiuddin Zinda Shah Madar

In Hijri 242, according to the Islamic calendar, it was a pleasant Monday morning. It was Eid and the rays of the sun had not yet touched the skies, the twilight was about to share its beauty in the city and the darkness of the night was about to vanish. The cool wind was blowing as if it is singing with charm and the atmosphere was enlightened with the fragrance of the blossoms. Hazrat Ali Halbi's house was expecting a heir in the arms of Fatma Saniya, who will fill the world with his charm.

Hazrat Sayed Idrees Halbi says that when Madar was born, he bowed before Allah and recited the Kalima-e-Shahadat. At the instance there was light everywhere in the house. It is stated that the Prophet along with his friends and Hazrat Khizr visited their house and greeted Fatima Saniya and her husband for the birth of the child. At this time there were chanting of the Quranic verses in the atmosphere. Everyone who looked at the child said that the child is a gift of the almighty Allah. The body seems to be made of light, as if rays are coming out of the body.

With great charm Hazrat Ali Halbi named the child as Badi'uddin Ahmad. Fatima Saniya, mother of Hazrat Badi'uddin said that when she was pregnant, if she would place any suspicious item in her mouth then she used to get pain in the stomach and sounds were heard. She added that when Hazrat Sayed Badiuddin Zinda Shah Madar was an infant and only mother's milk was his feed, then he never feeded if the mother was not in wazu. When he was crying for some reason and if at the same time the Azaan is heard, he used to be quiet and listen to it carefully. Same thing happened when he heard the recitation of the Quran Shareef by anyone. For this everyone used to say that this kid is a Wali since birth.

The Tradition Of Bismillah

It was time when Hazrat Sayed Badiuddin Zinda Shah Madar had reached the age of four years, four months and four days that the traditional ceremony of Bismillah was celebrated. (This tradition is celebrated till date in Makanpur)

After the ceremony, Hazrat Ali Halbi decided to educate Hazrat Sayed Badiuddin Zinda Shah Madar so he handed him to that time great philosopher Hazrat Sadiduddin Huzaifa Shami (R.A) for his studies. Hazrat Shami started teaching Hazrat Sayed Badiuddin Zinda Shah Madar with the word "Bismillah Ir-Rahman Ir-Rahim", then he was taught to say "Aleef" (it is the first alphabet in Arabic). The teacher was so amazed with his student, as he used to ask each and every mean of the alphabet. (when it is used, where it is used, how it is pronounced, etc). Once the teacher himself said that this is a Wali of the almighty Allah.

Note: In the book "Gulzar-e-Madar", the author Maulana Sayed Mehmood has written that Hazrat Huzaifa Sayed himself has stated that one day in a dream Prophet Muhammad (peace be upon him) came to him and said, "His child is a Wali of the Almighty Allah and is from my origin. So please care about him and pay attention on him".

Anyway in the age of 14, Hazrat Sayed Badiuddin Zinda Shah Madar had memorised the Quran Shareef and had read its existence values as well he got knowledge of other religious topics. Hazrat Sayed Badiuddin Zinda Shah Madar also had the knowledge of the Rimia, Kimia, Himia and the Simia traditions. Himia is such a science, which is comparative to magic, Rimia is the science which ables a person to change places in no time, Simia is the science, which enables a human body to change soul, and Kimia is the study, which turns iron into gold. Many disciples of the madariya chain knew this science. One of those is Hazrat Baba Dariya Maan whose tomb is in Baroda Gujarat. It is said that his soul used to leave his body and whenever he wished it came back in it. In the book "Taskiratulkram fi Ahwale Khulafa-e-Arba Islam", it is written that Hazrat Sayed Badiuddin Zinda Shah Madar had the knowledge of all the four books which came from the Paradise.

First Hajj

When Hazrat Sayed Badiuddin Zinda Shah Madar was 14 years of age, he had completed the education and he asked his father Sayed Kazi Kidwattuddin Ali Halbi that he wishes to merge in the Jaffariyah chain. That he would make people to be related to that chain. The thought of hajj arrived in his mind and he took permission from his parents to go to Makkah and Madinah. That thought also encouraged him to say before his parents that there are two main tasks to be done in his life; one is towards the almighty Allah and other is towards the parents. Hence he requested them to let him go into the way of Islam and spread the teachings of Islam amongst others. He was permitted by his parents for the task with the answer that we free you from our rights and let you in the hands of the Almighty Allah.

Hazrat Sayed Badiuddin Zinda Shah Madar with the permission of his parents started his journey towards Makkah for the hajj pilgrimage with no luggage in his hands. On the way he got through a cave where he spent some days of his life praying and devoting his life towards others and then he left from there. The way to Makkah covered the path through Israel, Philippines, and Jordan; so when Hazrat Sayed Madar reached Baitul Muqaddas, he met Sultanul Arifeen Hazrat Bayazid Bustami alias Tayfur Shami.

At that time Hadhrat Tayfur Shami said to Hadhrat Badiuddin,
"I was waiting for you. I used to see a miraculous light here, but now that I had seen you I believe that the light I had seen is you."

Rasail Ar-Rowi Jilid Kedua

On the 25th page of the book Zulfikar-e-Badi, Hazrat Khwajah Naseruddin (R.A) had written that when Sayed Badiuddin reached the Baitul Muqaddas that time he met Hazrat Bayazid Bustami, who was master in his miracles. At that time there were some 300 khalifas of Hazrat, and were in deep meditation. Mureed (Disciple) of Hazrat Sayed Bayazid Bustami Sahib Hazrat Sayed Badiuddin Zinda Shah Madar got fame in the region that there is a true follower of Islam here in the people, and that he is sure a wali of Allah, who is an example into himself. When this news reached Hazrat Sayed Bayazid Bustami, he invited Hazrat Shah Madar Sahib to his place.

In the first meeting he kissed the forehead and eyes of Madar Sahib and said that in a dream he saw that The Prophet (may peace be upon him) in one gathering has ordered Bustami that very soon you will meet a man whose name will be Ahmad Badiuddin. So when you meet him you should offer him all the teachings that you have earned, as it is his authority. So I am ready to do so.

After that Hazrat Sayed Badiuddin Zinda Shah Madar was pledged with the Tayfooriya chain and was being said as Silsila-e-Tayfooriya. Hazrat Sayed Badiuddin Zinda Shah Madar accepted the fellowship of the Bayazid and he continued the journey towards Makkah and performed the Hajj. After that he stayed there for some days. One day when he was doing the Tawa'af of the Kaba shareef when he heard a voice saying that:

“Badiuddin, you should leave for Madina.” Hearing this it was the extent of his curiosity and he left immediately towards Madina.

Note: Junaid Baghdadi has said in his sayings about Hazrat Afreen Bayazid Bustami (RA) that his status in the walies is the most prominent one. Where all the ways towards the followers of the almighty ends, there starts the beginning of the Bayjid chain. Hazrat Abu Sayed Al Khair has said that he has seen that the Bayazid is the follower of truth.

His First Hajj

The curious times were over and He reached Madina. On reaching the Masjid-e-Nabawi he offered Salaam to The Prophet. On this he got the answer to his salaam from the divine shrine. Madar Sahib spent some days there and then he was handed over to Hazrat Ali Halbi for all the teachings he had to be given to Hazrat Sayed Badiuddin Zinda Shah Madar.

After he has accomplished the fellowship here, he was handed over in the guidance of Imam Akhiruz-Zaman. It is said in the book Sairul Madar, that Madar Sahib got the teachings from all the four holy books that has evolved in this earth. In that included those books that were sent for the angels and to the souls too.

Rasail Ar-Rowi Jilid Kedua

The book for the angels were as: Mirrat, Ainur-rab, Harmajan and Mazhar-e-Alf. The books that were showered for the souls were: Rokori, Jahri, Sanari and Wolyaan. This way Hazrat Sayed Badiuddin Zinda Shah Madar had the knowledge of all the books now and with the permission of the Prophet he left for India where he was needed the most.

During this journey Hazrat Sayed Badiuddin Zinda Shah Madar used to be in Roza (fasting). He used to get two chappaties with miracle from which he used to donate one, and in eight to ten days he use to eat khajoor (dates) during the Iftaar.

Journey Towards India

Hazrat Sayed Badiuddin Zinda Shah Madar left for India through the ocean of the Gulf via the port of Yemen. He boarded a ship that carried many people. The people onboard were all very loving and honest.

Hazrat Sayed Badiuddin Zinda Shah Madar started his preaching towards them in the name of Allah the almighty. He let them know about Islam and Allah. Instead the people onboard were annoyed by his sayings and hatred showed on their faces. Hazrat Sayed Badiuddin Zinda Shah Madar tolerated them with ease and carried out his mission with all faith. But it was something else that was to happen. The ship got caught in a heavy storm and many of the board were drowned as the cyclone was unbearable. Amongst the left ones however when the weather was calm again, Hazrat Sayed Badiuddin Zinda Shah Madar continued with his preaching. Still he was not able to convince the left people as all were worried about their lives and were least bothered to listen to his voice as the cyclone had damaged the ship and it was a hard situation for life.

It was a long journey and the foodstuff was all scattered due to the cyclone. The members onboard were killed due to starvation. Madar prayed to the almighty Allah to look after him that he need not feel hungry or thirsty as he has to survive without any foodstuff. His prayers asked Allah to reach him to the shore as he had to fulfill the words of the Prophet. When he looked at the skies after the prayers he saw some birds flying, which indicated that he was near to the shore. Alas the shore was visible to him and he reached there safely and the Indian soil was enlightened with his arrival.

Hazrat Sayed Badiuddin Zinda Shah Madar In Gujarat

The followers of Islam had dwelled in the Surat city of Gujarat. It was a common thing now that wherever Hazrat Sayed Badiuddin Zinda Shah Madar wished to reside the disciples crowded him. Many of the non-Muslims used to notice the deeds of his disciples, especially when they performed the namaz (prayers). They admired the unity in the rules of the namaz. This way the crowd used to get bigger and bigger, and when

Rasail Ar-Rowi Jilid Kedua

Hazrat Sayed Badiuddin Zinda Shah Madar lifted his face masks everyone felt unconscious and when they came out of it they were chanting the Kalima. This way many of them accepted Islam. These days the traditions of Surat had changed as many of the residents crowded Hazrat Sayed Badiuddin Zinda Shah Madar to tell him their problems. Some had financial ones, some were due to illness, some were sad amongst them, etc.

All of them had one intention in mind that their problems and hard times will end if Hazrat Sayed Badiuddin Zinda Shah Madar prays for them. Anyone who was irritated with any matter in life used to come to the gathering of Hazrat Sayed Badiuddin Zinda Shah Madar. Many accepted Islam in faith when their hard times were over due to this. Hazrat Sayed Badiuddin Zinda Shah Madar stayed in this city at three different places and since then the places are called as Madar Chillah, which is present in Surat city till date.

Once the people came to know that Hazrat Sayed Badiuddin Zinda Shah Madar is leaving the city. With this news they got very much upset and sad as they didn't had the thought that Hazrat Sayed Badiuddin Zinda Shah Madar will leave them and go away from their city. Many of them were in sorrow that the person who pulled them out of their sorrows is going away from them. All his loved ones gathered before him to plead before him not to leave them. But Hazrat Sayed Badiuddin Zinda Shah Madar insisted them that his task in India is to spread the knowledge of Islam. He told them that he has given them this religion, which he got from his prophet. And the trend must go on. So he has to leave from there and continue his mission throughout India. He ordered the residents that they should go abide the rules and regulations of Islam and be on truth.

He also said that he will always be with them whenever they remember him with all the heart. He left some of his disciples there so that they continue the teachings of Islam amongst them.

Hazrat Sayed Badiuddin Zinda Shah Madar In Khambat

After leaving Surat, Hazrat Sayed Badiuddin Zinda Shah Madar stayed for some days in Khambat. There he continued his mission of spreading the knowledge of Islam. The chillah is present in this place, which is a true example of education and non-violence. Impressed with the behaviors and nature of Hazrat Sayed Badiuddin Zinda Shah Madar , the then king of Khambat, Jaswant Singh accepted Islam and became a Muslim. He was then named as Jaffar Khan. After conversion he built many mosques, which were named after him. After residing in Khambat Hazrat Sayed Badiuddin Zinda Shah Madar left for Bhedoch.

Hazrat Sayed Badiuddin Zinda Shah Madar In Bhedoch

With the miracles of the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar in bhedoch, people were so much attracted to his preaching that 3600 residents accepted Islam and converted to Islam. Whenever Hazrat Sayed Badiuddin Zinda Shah Madar used to leave a place after staying there for some days, he used to leave some of his disciples to teach the rules of Islam for the new comers. This got to the height that not only the dwellers but the king was anxious to meet Hazrat Sayed Badiuddin Zinda Shah Madar.

Hazrat Sayed Badiuddin Zinda Shah Madar prayed for each and every person who visited him and his prayers brought blossom in life of many. All who gathered to him had a thought in his/her mind that he will be blessed by the almighty Allah with the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar. Many people got children, many got business, many got rid of their illness, and many lost sadness of their lives due to Hazrat Sayed Badiuddin Zinda Shah Madar's prayers. The fame reached such a height that even in the assembly of the king there used to be some topics about Hazrat Sayed Badiuddin Zinda Shah Madar. Hazrat Sayed Badiuddin Zinda Shah Madar stayed in this place at many regions and the chillah shareef is still present in these areas. As Hazrat Sayed Badiuddin Zinda Shah Madar used to cover his face with seven naqabs, the people who concentrated to see his face fell unconscious and when they came out of it they just read the kalima and accepted Islam as their religion. During this period Hazrat Sayed Badiuddin Zinda Shah Madar also visited the padra province and returned back to Khambat.

His Second Hajj

From Khambat, Hazrat Sayed Madar Shah Sahib left for the Hajj pilgrim by sea. When he reached Makkah and completed the Hajj, in his speech there he let people know about the Indians who were very good natured and just lacked in the knowledge of Islam. On hearing this many from the gathering who were from different parts of the world followed Hazrat Sayed Madar Shah Sahib for his task to spread Islam in India. From there Hazrat Sayed Madar Shah Sahib left for Iraq and reached the capital Baghdad via many places on the way. Here too his preaching didn't stop and the mission was on the height. Through his journey he reached Bukhara. Throughout the journey, his disciple named Sayed Tahir was always with him. His speciality was that he ate only one rice grain as his food. In Bukhara one day Hazrat Sayed Madar Shah Sahib told Tahir that the king here will die in some days. He asked if Tahir wishes to be the next king of Bukhara? On this Tahir insisted that even if the whole world is given to him, he wont accept it, all he needs is Hazrat Sayed Madar Shah Sahib's company in life. But Hazrat Sayed Madar Shah Sahib made a silly excuse that Tahir ate a grain of rice and he cannot tolerate the essence of it anymore. On this Tahir left eating the grain too.

Hazrat Sayed Madar Shah Sahib In Israel Jungles

In the book "Kashful Mahjoob" (page no. 326) it is stated by the author Dataganj Bakhsh Lahori that it is said that Hazrat Abu Bakr Wartak had once said that:

One day Hakim Tirmiji came to him and asked him to give company as they had to go somewhere. Hazrat Abu Bakr Wartak followed Timiji by the way and after some time they were inside a jungle. It was greenery everywhere and they found a tree under which is a throne. A person was sitting on the throne, well dressed. Nearby was a lake. When they reached close to the throne and waited for some time, more people gathered around and their number were at least forty. Suddenly they were surprised to see that the person sitting on the throne pointed his finger towards the sky and immediately eatables started coming down from the sky which was eaten by everyone present there.

Hakim Timiji asked a question to the saint sitting on the throne and he answered him in phrase which was not understood by Hazrat Abu Bakr Wartak. After some time they asked permission to leave and they came back. When they were back Hazrat Abu Bakr Wartak asked Hakim Timiji about the jungle and got the answer that,

"The person sitting on the throne was Hazrat Qutub-e-Madar and the place was the jungle of Israel".

Hazrat Sayed Madar Shah Sahib In Shaam (Syria)

Hazrat Sayed Madar Shah Sahib reached his home town while he was preaching of Islam all the way. He met his family and stayed with them for some days. After some days he left back for India. It is said that this time Shaikh Shah Jaffar had come to Hazrat Sayed Madar Shah Sahib after a meditation period of twelve years. He sat in the name of the almighty Allah and reciting his name he went into meditation. It was so concentrative that he never knew when he was in summer and rains. Also it is said that many people observed that he got so much of dirt on his body that even grass grew up on it but the meditation didn't stop.

When Shaikh Shah Jaffar came to Hazrat Sayed Madar Shah Sahib, he greeted him with love and sat besides him to shower blessings on him. It was a common nature of Hazrat Sayed Madar Shah Sahib that whenever any person came to him after long meditations of the almighty Allah, he used to greet them with all love and praised them in such a manner that the person would forget all his sorrows and hardness in life.

Hazrat Sayed Madar Shah Sahib In Ahmadabad

Hazrat Sayed Madar Shah Sahib after meeting his parents returned back to India and started his mission of preaching the rules and teachings of Islam. Going through several villages and meeting people he reached Ahmadabad city in Gujarat.

Until this time Hazrat Sayed Madar Shah Sahib had got fame in India so many of the people knew about him. His remains are seen these days in the places where he stayed in Ahmadabad. When Hazrat Sayed Madar Shah Sahib reached Ahmadabad, many people gathered before him to greet him. Hazrat Sayed Madar Shah Sahib used to pray for people who come to him and shower blessing upon them, and many of them were benefited by his spiritual deeds. Whenever there were gatherings, Hazrat Sayed Madar Shah Sahib gave speeches about Islam and with the love towards him and the preachings, many of the citizens had accepted Islam and the number went on increasing day by day.

Mir Shamsuddin says that in some days there were around 36000 people have converted to Islam and with the orders of Hazrat Sayed Madar Shah Sahib they had constructed mosques, wells and a school. When the king Balwaan Singh came to meet Hazrat Sayed Madar Shah Sahib, he found that whatever he had heard about Hazrat Sayed Madar Shah Sahib was less and he bowed before the saint and accepted Islam. He was given a name as Zor Awar Khan. He lost himself against the miracles of Hazrat Sayed Madar Shah Sahib and on his orders he built many masjids and wells for the welfare of the citizens. You will find the Madar Chillah and Zor Awar Palace in Palanpur, Gujarat.

Hazrat Sayed Madar Shah Sahib In Khambat Again

Then Hazrat Sayed Madar Shah Sahib went through many places in Gujarat and reached Khambat again. On his arrival the then king Jaswant singh came to Hazrat Sayed Madar Shah Sahib and got so much impressed with him that he visited Hazrat Sayed Madar Shah Sahib often. Then one day he himself said to Hazrat Sayed Madar Shah Sahib that he wishes to be his disciple and be in his teachings for his life. Hazrat Sayed Madar Shah Sahib converted him to be a Muslim and with him his citizens also accepted Islam.

Hazrat Sayed Madar Shah Sahib gave him the name as Jaffar Khan and with the intention of performing the Hajj again He started his journey towards Makkah. Hazrat Sayed Madar Shah Sahib reached Makkah and performed the Hajj and then he went to Madina before the Prophet. After taking blessings from the Prophet, he left for Iraq. Here he went across Najaf and Karbala. Finally Hazrat Sayed Madar Shah Sahib reached Baghdad. Hazrat Sayed Badiuddin Zinda Shah Madar Meet Ghaus-E-Paak This was the era when Sayedena Ghaus Paak was touching the height of Sufism. His miraculous nature was on such a height that even if he sighted a bird in the sky, it would be burnt out. No human was able to stand in front of him.

Hazrat Sayed Badiuddin Zinda Shah Madar saw this status of Ghaus Paak and went before him and said,

"Brother, our grand parent Prophet Muhammad, peace be upon him) is a true symbol of pity."

On this the nature of Sayedena Ghaus-e-Paak changed and he became calm. The heat in his eyes cooled. This was the first meeting between the two. From there Hazrat Sayed Badiuddin Zinda Shah Madar left for Badkhashan.

Hazrat Sayed Badiuddin Zinda Shah Madar In Badkhashan

In Badkhashan, once when Hazrat Sayed Badiuddin Zinda Shah Madar said the takbir during his namaz, Maulana Hussain and his men fell unconscious on the spot. On waking up they came to Hazrat Sayed Badiuddin Zinda Shah Madar accepted Maulana Hussain as his disciple (mureed) and preached them too. Hazrat Sayed Badiuddin Zinda Shah Madar also made Hazrat Fazlullah Badkhashani as his mureed and khalifa. Maulana Hussain and Hazrat Fazlullah also became famous Sufis from whom people were benefited and loved. From here Hazrat Sayed Badiuddin Zinda Shah Madar left for Misr.

Hazrat Sayed Badiuddin Zinda Shah Madar In Misr

Hazrat Sayed Badiuddin Zinda Shah Madar went through the villages, rural area and cities of Misr preaching people about the knowledge of Islam. With the faith of the people towards Hazrat Sayed Badiuddin Zinda Shah Madar, many of them had become disciples of Islam and there were Islamic schools and masjids built in the region.

In Misr one day Hakim Ahmad Misri, who was a famous hakim(doctor) was having a bath in the lake. His shagird (student) asked him about the atmosphere. Hakim said that it is a wonderful day because the air has become polluted and viral wind is about to blow. With this he came out of the lake and moments later there was wind blowing throughout the region. This contained viral disease and many people were affected by it. With many efforts of treatment Hakim Misri failed to overcome the ill ones. Then Hazrat Sayed Badiuddin Zinda Shah Madar passed by him and said to him:

"Hakim Misri, you will not be able to cure anyone. This is a result of the sins which the almighty Allah hates. Many here have earned from children who don't have parents".

With this Hakim Misri found himself guilty and prayed for the forgiveness of his sins. He became a mureed (disciple) of Hazrat Sayed Badiuddin Zinda Shah Madar along with many others in the region. They also returned the wealth or money they had earned from orphan children. With this the disease in the region got over and the residents took a sigh of relief.

Hazrat Sayed Badiuddin Zinda Shah Madar In Neem Roz.

Hazrat Sayed Badiuddin Zinda Shah Madar reached Neem Roz where lived Hazrat Shah Lutfullah. Once Hazrat Shah had a dream in which he saw that the Prophet Muhammad (peace be upon him) has ordered him to meet Hazrat Sayed Badiuddin Zinda Shah Madar. From the day he was eager to meet Hazrat Sayed Badiuddin Zinda Shah Madar and when he came to know that Hazrat Sayed Badiuddin Zinda Shah Madar is in the country, he immediately went to him. It was something different than others because Hazrat Sayed Badiuddin Zinda Shah Madar had blessed many who came to him. But when Hazrat Shah came to him and sat before him, many days passed but they didn't talk to each other. But one day Hazrat Sayed Badiuddin Zinda Shah Madar saw him.

It was a miracle that just due to the sight of Hazrat Sayed Badiuddin Zinda Shah Madar, that Shah Lutfuddin got the power of not eating and drinking, even when he realized that it was time to change his clothing. He used to put it under fire to wash it. Hazrat Sayed Badiuddin Zinda Shah Madar gave him the title as Lutf-e-Madar and ordered him to go to Najaf so that he preach the dwellers about the Quran and the Hadith.

After this Hazrat Sayed Badiuddin Zinda Shah Madar roamed about in many countries giving speeches about the Quran and the hadith. He had the thought every time that he is on the mission to let people know of Islam and obey the orders of the holy Prophet. Hazrat Sayed Badiuddin Zinda Shah Madar finally reached India and for his mission he covered many places which include Bengal, Orrisa, Bihar, Punjab, Sindh, Gujarat, Madhya Pradesh, Kerela, Maharashtra, Andaman, Kashmir, Sri Lanka, and many parts of Pakistan. During this the of his mureeds (disciples) went on increasing and Islam was a well known religion now.

Many masjids, madrasas and wells were built and many disciples were left at places of visit to let people know about Islam and its teachings. In Rajasthan when Hazrat Sayed Badiuddin Zinda Shah Madar was on his mission of life, he stayed in Ajmer for some days.

Hazrat Sayed Badiuddin Zinda Shah Madar In Ajmer

When Hazrat Sayed Badiuddin Zinda Shah Madar reached Ajmer the people gathered him and requested him to go away as they had realized that many Muslims who came there were killed by the forces and their dead bodies still lie on the Taragadh Mountain. In the night they used to hear the Takbir from the mountain which led the people into fear. But Hazrat Sayed Badiuddin Zinda Shah Madar did not care for what he heard from the people there instead he asked them to be calm and took a promise from them that if the voices are over, will the people follow his words?

To this the people agreed as they knew about Hazrat Sayed Badiuddin Zinda Shah Madar. The mureeds were ordered to go to the Taragadh Mountain and the funeral ceremony were performed for the bodies lying. When this was done, the people were in relief because the voices were not heard and the city was calm. All the fear in the hearts of the citizens had cooled. With this the people got into thoughts that if they accept the sayings of Hazrat Sayed Badiuddin Zinda Shah Madar, then they will have to leave the religion which their parents have been teaching them, some had the thought that if they don't go by their words then the saint will kill them or else they will have to live a harsh life. Some said that if a saint can take them out of their sorrows in no time for which they were suffering since months, then he sure will look after them for life time.

Alas with the vote they all decided that Hazrat Sayed Badiuddin Zinda Shah Madar is the true saint who can make their life easy by all means and they became disciples of Hazrat Sayed Badiuddin Zinda Shah Madar. they came forward to Hazrat Sayed Badiuddin Zinda Shah Madar and pleaded to forgive their sins. They accepted Islam and pledged to abide the rules of Islam and to be on the path of life as said by the holy Prophet (peace be upon him). Hazrat Sayed Badiuddin Zinda Shah Madar gave them the education of Islam and ordered them to be on truth.

Hazrat Sayed Badiuddin Zinda Shah Madar In Mevat

Hazrat Sayed Badiuddin Zinda Shah Madar was always on the journey to his mission to obey the orders of the holy Prophet Muhammad (peace be upon him) and spread the light of Islam throughout. Roaming about Hazrat Sayed Badiuddin Zinda Shah Madar reached Mevat where his preaching is still enlightened as the rays of the sun. It is due to the efforts of Hazrat Sayed Badiuddin Zinda Shah Madar that today there are masjids in the region. Today also the people of Mevat become the mureed from the Madar chain only and any cultural ceremonies are hold only in Makanpur. There are many chillah shareef of Hazrat Sayed Badiuddin Zinda Shah Madar in Mevat where people come and turn their dreams into realities with the blessings of Zinda Shah Madar.

In Different Cities

Then with his mission to continue Hazrat Sayed Badiuddin Zinda Shah Madar went on to many cities. On his way he reached Ajmer via Jabalpur and continued to many regions of Rajasthan. People used to praise him saying that Hazrat Sayed Badiuddin Zinda Shah Madar is the angel of love and his blessings make the life of many as easy as the breeze. He was the messenger of love and pity. There are chillah shareef present in the regions of Mandsaur from where pilgrims fulfill their wishes. Then Hazrat Sayed Badiuddin Zinda Shah Madar visited places in Maharashtra and kerela so that the knowledge of Islam is spread throughout.

On the way he also spent time in Punjab and Sind provinces from where he reached Lahore going on with his speeches. From Lahore Hazrat Sayed Badiuddin Zinda Shah Madar also went to Sharaf Nagar and stayed there for some days. After staying here he headed for Delhi. Today many chillah shareef of Hazrat Sayed Badiuddin Zinda Shah Madar is seen in Delhi.

In the book Risaal-e-Auliya the author has stated that it was in this period that Ferozshah, s/o Gaysuddin Balban became the mureed of Hazrat Sayed Badiuddin Zinda Shah Madar and he was followed by his citizens. In a very short period there were thousands of mureeds (disciples) of Hazrat Sayed Badiuddin Zinda Shah Madar. When he expressed his wish to leave Delhi, many of them gathered around him to stop him but Hazrat Sayed Badiuddin Zinda Shah Madar told them that his mission is to spread Islam throughout the world and not stay in one place. Many of them decided to go with Hazrat Sayed Badiuddin Zinda Shah Madar on his mission and they were allowed to do so but some of them were sent back to their houses. Ilah Daad Khan, who was the minister of king Feroz Shah Tughlaq was amongst the ones who were allowed to follow Hazrat Sayed Badiuddin Zinda Shah Madar on his way. He distributed his wealth amongst the people and resigned from his title.

Hazrat Sayed Badiuddin Zinda Shah Madar In Kalpi

Hazrat Sayed Badiuddin Zinda Shah Madar was busy in making the fortune of Kalpi city and blessing the people from their sorrows. One day Hazrat Meer Sadr wrote a letter to Hazrat Sayed Badiuddin Zinda Shah Madar in which he requested that Hazrat Sayed Badiuddin Zinda Shah Madar permit him to spend his life with him. He said that he was not able to come to Hazrat Sayed Badiuddin Zinda Shah Madar because he was in Jaunpur and on the post of Minister under the rule of King Ibrahim Sharki. And also that the king of Jaunpur and Kalpi are rivals. He said that if Hazrat Sayed Badiuddin Zinda Shah Madar permits him he may resign from his post and come to him. To this letter Hazrat Sayed Badiuddin Zinda Shah Madar replied to him that when he was put on the mission of spreading Islam, the holy Prophet Muhammad (peace be upon him) had given him a list of men who would be profited by me. In that list your name is also present. On reading this reply Meer Sadr resigned from his post and distributed his wealth in charity.

Hazrat Zinda Shah Madar Sahib In Jaunpur

Hazrat Sayed Badiuddin Zinda Shah Madar reached Jaunpur where Sultan Ibrahim and Meer Sadr were eager to welcome him. There was a heavy gathering to welcome the saint in the city. Meer Sadr was so fond of Hazrat Sayed Badiuddin Zinda Shah Madar that to him it was the day of his life when he met Hazrat Sayed Badiuddin Zinda Shah Madar. And it was not much time gone that he was accepted as a mureed and representative of Hazrat Sayed Badiuddin Zinda Shah Madar.

Rasail Ar-Rowi Jilid Kedua

This was the time when Meer Sadr distributed nearly a Lakh rupees in public and food to the poorer. It is stated in books that when Hazrat Sayed Badiuddin Zinda Shah Madar removed the veil (naqab) from his face, Meer fainted and when he woke up the image of Prophet Moosa was seen on his face. Hazrat Sayed Badiuddin Zinda Shah Madar said that you look alike prophet Moosa Allay Salaam. {In the book Hashia, philosophers have written that Qutubul Madar has twelve bodies and is capable to be on twelve places at a time. This is the reason that one cannot know the number of chillah shareef of Hazrat Sayed Badiuddin Zinda Shah Madar.

In Sairul Madar, the author Hazrat Ahmad Sahab Chisti Kadri Sahswani has written that Hazrat Meer Sadr got fame to an unlimited extent when he became the disciple of Hazrat Sayed Badiuddin Zinda Shah Madar. then he was ordered to be the chief minister of Jaunpur and he did so. When Hazrat Sayed Badiuddin Zinda Shah Madar went to meet the public he removed the veil from his face and the people bowed down and fainted.

Hazrat Sayed Badiuddin Zinda Shah Madar started talking and they woke up. Many of them became mureed and some were appointed as representatives. Meer Sadr wished to sacrifice his governance but Hazrat Sayed Badiuddin Zinda Shah Madar refused and told him that he should help the people staying on this post. It is said in the book Madar-e-azam and Tohfah-ul-Asrar that Meer had wished to be the mureed of the saint Hazrat Mir Jahangir Samnani Kchochhvi, but it was ordered by him that you will be honoured by Hazrat Sayed Badiuddin Zinda Shah Madar and he should wait for him. Hazrat Sayed Badiuddin Zinda Shah Madar was in these days spreading love and the knowledge of Islam amongst the people and they all were blessed by him. Their sorrows were turning into happiness. This time Kazi Shahabuddin Kidwai (R A) who was very handsome and educational had become a mureed of Hazrat Sayed Badiuddin Zinda Shah Madar and also become his representative later. Hazrat Sayed Badiuddin Zinda Shah Madar stayed in Jaunpur for a long period. During this period once there was a quarrel between a citizen and a mureed of Hazrat Sayed Badiuddin Zinda Shah Madar. In the quarrel between them the citizen was killed. The people brought the dead body to Sultan Ibrahim Sharki for decision. When asked the mureed said that this was a mad dog whom he killed. When the covered body was revealed there was really a dead dog instead of a man. To this Sultan asked him,

“Who are you?”

And the mureed said that his masters name is Hazrat Zinda Shah Madar. The Sultan immediately went to meet Hazrat Sayed Badiuddin Zinda Shah Madar as he could not resist himself. In the book ‘Malfuzaat Shah Mina’, page no 213, it is written that when Hazrat Badi’uddin Zinda Shah Madar stayed in Jaunpur and one Friday when he did not attend the masjid for prayers, Sultan Ibrahim Sharki sent some men to Hazrat Sayed Badiuddin Zinda Shah Madar to call him for the Friday prayers and shower blessings to the ones present in the mosque.

Rasail Ar-Rowi Jilid Kedua

When these people came to him and asked the reason for not attending the Friday prayers, Hazrat Sayed Badiuddin Zinda Shah Madar told them to convey the message to the Sultan that the Friday prayers were not meant for women, slaves and travelers. When the Sultan tried to ask:

“Who are you?”.

The answer was:

“Musafir” (a traveller).

When he was asked:

“Who is called a traveler?”

Hazrat Sayed Badiuddin Zinda Shah Madar took his belongings hjs Jaanamaz and said a traveler is this and left for Lucknow. The Sultan pleaded to forgive his deed and called Hazrat Sayed Badiuddin

Zinda Shah Madar back to Jaunpur.

With this thousands of the residents became the mureed of Hazrat Sayed Badiuddin Zinda Shah Madar and followed the Madariya chain then onwards. Many of them were posted as representatives amongst these were Hazrat Sayedena Maulana Shaikh Faulad Rehmatullah Allayhe, whose tomb is now in Makanpur itself.

In this same time Shaikh Bhikari Majjub Rehmatullah alayhe was also accepted by Hazrat Sayed Badiuddin Zinda Shah Madar and his tomb is now in Kannauj. Hazrat Muhammad Ilyas rehmatullah Alayhe was also chosen as the representative.

The Burning Of Sirajuddin Sokhta

In the editorial of ‘Mirrat-ul-Asrar’ it is stated that whenever and wherever Hazrat Sayed Badiuddin Zinda Shah Madar went he had 1442 representatives and mureeds with him, their work was to built a house for Hazrat Sayed Badiuddin Zinda Shah Madar wherever he wished to reside. The security was been headed by the King of Jinnat Imadul Mulk.

It is stated in the book ‘Mirrat-ul-Asrar’ by Shaikh UbdurRehman Chisti Kudassirhu, page 1096, that Hazrat Sayed Badiuddin Zinda Shah Madar resided in the region of Kalpi after a journey from Hur Muj. When the king of Kalpi, Kadir Shah came to know of him he tried to visit Hazrat Sayed Badiuddin Zinda Shah Madar but was not allowed to go in the house by Ibadul Mulk. On this the king tried to lean inside the house and the wall raised up. He then tried to mount a horse and see inside and the wall rose again, with this event he tried to lean inside by mounting on an elephant but the same act took place again and the wall raised itself high.

Rasail Ar-Rowi Jilid Kedua

The king was so angry for this that he went away and ordered that Hazrat Sayed Badiuddin Zinda Shah Madar should immediately leave his province. When Hazrat Sayed Badiuddin Zinda Shah Madar knew about this orders he crossed the Jamuna river and camped there. He told his fellows to wait for three days and then go and see what happened.

King Kadir Shah got burn marks on his entire body when he left the house of Hazrat Sayed Badiuddin Zinda Shah Madar in anger. It looked as if he was burnt badly. His master Sirajuddin gave him his own gown through which Kadir Shah felt healthy and was happy for it.

When Hazrat Sayed Badiuddin Zinda Shah Madar knew about this he uttered, "Why did Sirajuddin not get burnt?"

And what was observed that Sirajuddin got burnt badly. It is from this day that he was being called as Sirajuddin Sokhta (means burnt Sirajuddin). He died with this and his will to his disciples was that he should not be given the holy bath as every dead body gets. So it was decided that only a finger should be washed first.

It is stated in books that when King Kadir Shah wished to meet Hazrat Sayed Badiuddin Zinda Shah Madar, he asked his master that he needs to meet Zinda Shah Madar. On this Sirajuddin ordered him not to do so and the king had gone to Hazrat Sayed Badiuddin Zinda Shah Madar without letting Sirajuddin know of his meet. And when he was not able to meet Hazrat Sayed Badiuddin Zinda Shah Madar and ordered him to go away, it was the punishment of Hazrat Sayed Badiuddin Zinda Shah Madar to Kadir that he had burn marks on his body and Sirajuddin tried to heal it without permission of Hazrat Sayed Badiuddin Zinda Shah Madar, and so he got a punishment that he was buried without the gusl (holy bath).

Hazrat Sayed Badiuddin Zinda Shah Madar appointed Shah Mina as Qutub

Malfuzat Hazrat Shaikh Mina Sahab Lucknawi, page no. 213, it is written that when Madarul Alameen (Hazrat Sayed Badiuddin Zinda Shah Madar) had reached Lucknow, a man came to him who's wife had been suffering from a disease since four months. He pleaded before Hazrat Sayed Badiuddin Zinda Shah Madar to pray for her recovery as he had great love for his wife and cant live without her. To this Hazrat Sayed Badiuddin Zinda Shah Madar told him to go and meet Shaikh Shah Mina. When the man told that he didn't knew Shah Mina and is unknown to him, Hazrat Sayed Badiuddin Zinda Shah Madar sent his representative Shaikh Shahabuddin with him with a gift of Jaanamaz and a small bag for Shah Mina. Hazrat Sayed Badiuddin Zinda Shah Madar said that Shah Mina will be present on the Dargah (tomb) of Hazrat Kawamuddin.

Rasail Ar-Rowi Jilid Kedua

He ordered them to present the gift to Shah Mina and ask him to pray for the lady. With the orders of Hazrat Sayed Badiuddin Zinda Shah Madar when they reached on the dargah of Hazrat Kawamuddin they found Shaikh Shah Mina (this was during the childhood).

Shaikh Shahabuddin gave the gift to him and said:

“Madarul Alameen has sent this gift for you and has asked you to pray for this lady”.

Immediately Shaikh Shah Mina stood on the Jaanamaz after performing the wazu. He felt the shivering in his feet and asked Shahabuddin to do the prayers for the lady. But Shahabuddin insisted that he pray and with the prayers Shahabuddin would say Ameen(I agree). So Shaikh Shah Mina prayed for the lady and Shaikh Shahabuddin said Ameen. With this the lady was cured from her illness and felt hungry. Rice and vinegar was fetched to her and she felt healthy too. With this miracle Shaikh Shahabuddin stood up and declared that from north to south and east to west, the resident here come under the undertaking of Shaikh Shah Mina. From then onwards people started coming to Shah Mina to get rid of their sorrows and he prayed for them.

Note that in the book Badiul Ajayab, page 29, it is stated that when Hazrat Sayed Badiuddin Zinda Shah Madar came to Lucknow, Hazrat Kawamuddin in order to know Hazrat Sayed Badiuddin Zinda Shah Madar came to him. On seeing a child as a mureed of Hazrat Sayed Badiuddin Zinda Shah Madar said that,

“Oh, this kid is also here to learn meditation?”

On this Hazrat Sayed Badiuddin Zinda Shah Madar answered,

“Yes, one get that, with which intention he comes here”.

With these words Hazrat Kawamuddin got in such a situation that he died when he reached home. Now the post of a Qutub was vacant and Hazrat Sayed Badiuddin Zinda Shah Madar appointed Shaikh Shah Mina for the same.

In the book Bahrul Ma-ani, the author Muhammad Mir Jafar Makki had stated that Qutubul Madar (Hazrat Sayed Badiuddin Zinda Shah Madar) had the right to reject a rustic and appoint another. In the book Darral Munajjam it is stated that a Qutub rules the universe. In the book Madar-e-Azam, it is also stated by Allama Hakim Farid Ahmad Abbasi Naqshbandi Mujaddi that when Hazrat Sayed Badiuddin Zinda Shah Madar had been in Lucknow an old woman came to him and stated that today a child is born but the worry is that he did not feed with mother's milk yet. On hearing this Hazrat Sayed Badiuddin Zinda Shah Madar said that the Ramazan moon is seen which means that the Ramazan month is on. So this child is a wali of the almighty Allah. This is the reason that the child is not feeding.

Madarul Alameen In Kintoor

In the book Madar-e-Azam, page 124 it is stated that when Hazrat Sayed Badiuddin Zinda Shah Madar reached Kintoor he took accommodation in a mosque. After moments it was prayer time and Hazrat Sayed Badiuddin Zinda Shah Madar performed the namaz with his disciples.

After some time Kazi Mahmood came to offer the namaz but saw that the stranger had not waited for him and performed the namaz. He got angry on him for this act. On this Hazrat Sayed Badiuddin Zinda Shah Madar told him that the namaz should be performed on time so it is Mahmood's mistake that he arrived late. He also stated that it is written in the quran about this and ordered him to read the quran at the same time. When Kazi Mahmood opened the quran to read it, he saw only blank pages inside it and nothing written was visible to him. With this miracle he was shocked and tried to know the name of the stranger.

On asking he knew that this is Hazrat Sayed Badiuddin Zinda Shah Madar. with the instance Kazi Mahmood memorized himself that during his childhood (Kazi Mahmood's), his father Shaikh Hamid had taken him to Shaikh Abul Fateh and asked him to pray for him. On this Shaikh Abul Fateh took his cap (topi) off and placed it on Mahmood's head, but the kid took it off and the same process was repeated three times. With this Shaikh Abul Fateh got very much angry and tried to kill the child.

As he was about to do so he got a thought that Hazrat Sayed Badiuddin Zinda Shah Madar is saying to him:

"This boy belongs to my chain".

Hence Shaikh Abul said:

"Shaikh Mahmood, your son go in such a hand that will be the Qutubul Madar and his name will be Badiuddin Ahmad."

When Kazi Mahmood remembered this, he understood that this saint is the same Badiuddin Ahmad for whom Shaikh Abul Fateh had foretold. So Kazi Mahmood requested Hazrat Sayed Badiuddin Zinda Shah Madar to accept him as his mureed (disciple). On this Hazrat Sayed Badiuddin Zinda Shah Madar asked him that until you forget your present qualifications, this is not possible. This was not a possible thing for Kazi Mahmood to forget. But with the blessings of Hazrat Sayed Badiuddin Zinda Shah Madar he was able to do so. Then Hazrat Sayed Badiuddin Zinda Shah Madar accepted him as his mureed and taught him the spiritual knowledge. Then onwards Kazi Mahmood's name was included in Sufi saints.

The Arrival Hazrat Sayed Badiuddin Zinda Shah Madar In Ghatampur.

Hazrat Sayed Badiuddin Zinda Shah Madar visited the northern Indian territories inclusive of the cities, villages and jungles and finally reached Ghatampur. Throughout the journey Hazrat Sayed Badiuddin Zinda Shah Madar left many of his disciples and mureeds behind so that they preach others of whatever Hazrat Sayed Badiuddin Zinda Shah Madar has taught them about Islam and the sayings of the holy prophet Muhammad (peace be upon him).

When Hazrat Sayed Badiuddin Zinda Shah Madar reached Ghatampur, the king who was very much impressed with the miracles of Hazrat Sayed Badiuddin Zinda Shah Madar came to him and requested for the blessings as he was childless. On listening to this Hazrat Sayed Badiuddin Zinda Shah Madar replied to the king that he will be blessed with two sons but he should give one son to him. The king agreed for it and went away. Days passed and both the queens of Ghatampur were pregnant. When Hazrat Sayed Badiuddin Zinda Shah Madar visited Ghatampur for the second time the king brought one of his son to him. This boy stayed with Hazrat Sayed Badiuddin Zinda Shah Madar for ten years.

One day when he was crying, Hazrat Sayed Badiuddin Zinda Shah Madar asked the reason. The answer was that he misses his birth place. So Hazrat Sayed Badiuddin Zinda Shah Madar permitted him to go back to his birth place. On this the son replied that I am a Muslim now and my parents are not. I don't know how they treat me and accept me or not?

Hazrat Sayed Badiuddin Zinda Shah Madar said,
"It is not so. You are the heir of Ghatampur and you will be the next king." In future it happened that he was the king."

Shaikh Ilyas Becomes Disciple Of Hazrat Sayed Zinda Shah Madar In Gujarat

From Ghatampur Hazrat Sayed Badiuddin Zinda Shah Madar reached Gujarat and accepted Shaikh Ilyas as his disciple (mureed). About this it is written in the book Gulzar-e-Madar page 114-115 that Shaikh Ilyas was a famous merchant of Gujarat. One day he met Hazrat Khizr Allay Salaam and asked him to teach him the Ilmi Ladunni (it is the science of knowing secrets). On this Hazrat Khizr Allay Salaam replied that there will be an arrival of a great scholar in Gujarat and only he will give you this knowledge in such a way that you will never forget it throughout your life. He then offered him a bowl of juice and asked him to first learn the religious education as well as the studies needed for daily life. Shaikh started learning with all concentration and with his religious learning he was entitled as the Shaikhul Islam. After five years he met Hazrat Sayed Badiuddin Zinda Shah Madar when he came to Gujarat and Shaikh Ilyas found all qualities which Hazrat Khizr has said sufi saint. He dedicated most of his time to

Hazrat Sayed Badiuddin Zinda Shah Madar. One day Hazrat Sayed Badiuddin Zinda Shah Madar told him that the world has an end so you leave it. He agreed but when he returned home he did not refuse the love for the luxurious life. The thought came in mind as to why should I forget this luxurious life. With this he slowly went away from Hazrat Sayed Badiuddin Zinda Shah Madar as time passed. Later he tied up into the disease of leprosy with white patches on his body.

Once he suddenly got the thought that the disease is because he hurted Hazrat Sayed Badiuddin Zinda Shah Madar by not keeping his word. He immediately went to him and accepted that he was wrong and is ashamed of this deed. He requested Hazrat Sayed Badiuddin Zinda Shah Madar to forgive him. Hazrat Sayed Badiuddin Zinda Shah Madar hugged him and forgave him. Then onwards Shaikh Ilyas dedicated his entire life to Hazrat Sayed Badiuddin Zinda Shah Madar.

His Seventh Hajj

From Gujarat Hazrat Sayed Badiuddin Zinda Shah Madar reached Khambat from where he started his journey for his seventh Hajj. Hazrat Sayed Badiuddin Zinda Shah Madar had performed many Hajj, to which he traveled by sea and some by road. There is a story that when Hazrat Khwaja Moinuddin Chisti (Khwaja Gareeb Nawaaz) RA, once passed through the bridge of Sindhu river, he asked the river,

“How many Mukmins (Muslims) have crossed you ?

The river replied,
“Two and a half.”

Hazrat Khwaja Gareeb Nawaz asked,
“who are they?”.

The river answered,
“The first was Hazrat Sayed Badiuddin and the second was Hazrat Zakaria Multani “.

Khwaja Gareeb Nawaz went to Lahore and there he stayed near the tomb of Hazrat Usman Ali Hijweri Daata Ganj Bakhsh. The Chillah is still present there. After this on his return when Hazrat Gareeb Nawaz passed through the Sindh river. On this the river said:

“Here is the third Mukmin passing by me”.

Whenever Hazrat Sayed Badiuddin Zinda Shah Madar travelled by road for the Hajj pilgrim, he used to stay at places and make the chillah there which still stands on its place remembering Hazrat Sayed Badiuddin Zinda Shah Madar.

The Question Of Hazrat Shaikh Isa.

When Hazrat Sayed Badiuddin Zinda Shah Madar reached India from Afghanistan, he stayed in the Jaunpur city for some days. One day Hazrat Shaikh Isa Jaunpuri, who was the student of Hazrat Malikul Ulama, came to Hazrat Sayed Badiuddin Zinda Shah Madar and asked him the question. He asked,

“Huzoor, why don’t you eat and drink?”

On this Hazrat Sayed Badiuddin Zinda Shah Madar answered that,
“I recite the Quran Shareef in such concentration that the words become my body’s strength, and their meanings become the strength of my soul. It is because of this that the almighty Allah had blessed me with such powers.”

He also added that when in Misr there was a drought, then whenever people used to see Hazrat Yousuf Allay Salaam (may he rest in peace), their hunger and thirst would end at the same moment. So just think, if one sees the almighty how is it possible that he feels hungry or thirsty? Hazrat Sayed Badiuddin Zinda Shah Madar had such a reflection of light on his face that he had to wear a veil as the ones who saw his face fainted immediately due to it.

Hazrat Sayed Badiuddin Zinda Shah Madar Comes Back To Jaunpur

Hazrat Sayed Badiuddin Zinda Shah Madar visited the city of Jaunpur many times. This was it was a total of twelve years that Hazrat Sayed Badiuddin Zinda Shah Madar has spent in Jaunpur. The residents there had a thought in mind that Hazrat Sayed Badiuddin Zinda Shah Madar had chosen this place as his permanent residence. But one day Hazrat Sayed Badiuddin Zinda Shah Madar ordered all his disciples (mureeds) to leave Jaunpur.

When this news reached the king, he came to Hazrat Sayed Badiuddin Zinda Shah Madar along with his chiefs to know what went wrong with them that the saint is leaving the city. To this Hazrat Sayed Badiuddin Zinda Shah Madar told them that he always leads to the wish of the almighty Allah and it is not his personal wish to leave Jaunpur. He added that the Prophet Muhammad (peace be upon him) had ordered him to reside at a place and he is leaving for the same.

When the people came to know that Hazrat Sayed Badiuddin Zinda Shah Madar is leaving they gathered around him and cried for pity and requested him not to leave. But Hazrat Sayed Badiuddin Zinda Shah Madar promised them that he will come to them one more time. With this the king and his co-men came to him and became his disciples (mureeds). The quantity was in thousands. Then Hazrat Sayed Badiuddin Zinda Shah Madar left for Kannauj.

Hazrat Sayed Badiuddin Zinda Shah Madar Arrives In Makanpur

It was in Hijri 818 that Hazrat Sayed Badiuddin Zinda Shah Madar came to Makanpur. Many Scholars have written that Hazrat Sayed Badiuddin Zinda Shah Madar reached the lake from which voices were heard saying “ Ya Azizo Ya Azizo “. He came to this lake and it dried. Hazrat Sayed Badiuddin Zinda Shah Madar told his fellowmen that this is the spot where he is ordered to stay. That time it was a jungle with no population around. Hazrat Sayed Badiuddin Zinda Shah Madar ordered his men to built a hut in that place and there onwards his fellow disciples also lived there. After some days the king of Jaunpur sent a letter to Hazrat Sayed Badiuddin Zinda Shah Madar saying that he feels lonely without him and if Hazrat Sayed Badiuddin Zinda Shah Madar permits him he wishes to come to him and stay there. And also that he wishes to build a good housing place for Hazrat Sayed Zinda Shah Madar Sahib. But to this Hazrat Sayed Badiuddin Zinda Shah Madar replied that you don't come here but in some days I am coming to you personally.

When people came to know that Hazrat Sayed Badiuddin Zinda Shah Madar has chosen this place as his permanent residence, they came towards this region and built their own houses there to reside. This made the population of this area to an increase and slowly the jungle disappeared with time and took the form of a town.

Qutubul Madar Sahib Heals Kannauj

In that era Kannauj was treated as the capital market in the northern Indian territories. It was a dream place for many migrants as they used to come here for business and even settle there with their family. When Hazrat Sayed Badiuddin Zinda Shah Madar selected his permanent place of residence in the dried lake (now called Makanpur) near Kannauj, people came there with faith that their sorrows will be healed and the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar bring happiness in their lives. Once many citizens came to Hazrat Sayed Badiuddin Zinda Shah Madar with the request that he prays for him as the Kannauj province was hit by the colera disease. They requested Hazrat Sayed Badiuddin Zinda Shah Madar that they are in deep trouble as the disease had claimed lives of many and the people attend funerals of dozens in a day. They had the faith that the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar is the only cure for Kannauj.

Hazrat Sayed Badiuddin Zinda Shah Madar ordered one of his Khalifa (representative) Kazi Shahabuddin Kidwai to go to Kannauj. He also assured the people that they will be benefited and will pray to the almighty Allah for their cure. But Hazrat Sayed Badiuddin Zinda Shah Madar placed a condition to the residents that if he did so then he wishes that the people accept Islam as this is the religion which can save them. The people accepted this words but also came forward with a condition that they will do so only if no more people are dead in the next 40 days.

Then they left with Kazi Shahabuddin Kidwai. Kari Shahabuddin Kidwai stood at the border of Kannauj and started praying for the well being of the people there. As he did so a big fireball rose from the city and with his spiritual powers Kari Shahabuddin Kidwai swallowed it and returned back to Makanpur. Now that this was done and 39 days passed, the people noticed that there were no deaths in their region and they had the fear that if tomorrow there is no death then they will have to accept Islam. All of them decided to ask a scholar for the solution to this. So they went to Bhika and Gopal who were very much literate. When Bhika and Gopal heard this and came to know that the people do not wish to accept the Islam religion, they suggested that if there is no death tomorrow then one old person should be killed and brought forward to Hazrat Sayed Zinda Shah Madar Sahib.

Hearing all this Bhika and Gopal told the gathering that the one who can swallow a disaster can also spit it back. All were silent on this. Bhika and Gopal decided that they will be the first ones to accept Islam and they did so. The people did the same and the city was full of Muslims and they oftenly visited Hazrat Sayed Badiuddin Zinda Shah Madar at his place of residence. Then after some days Hazrat Sayed Badiuddin Zinda Shah Madar ordered his men that he wishes to visit Jaunpur again,

Hazrat Sayed Badiuddin Zinda Shah Madar Passes Away

Hazrat Sayed Badiuddin Zinda Shah Madar called upon his heirs Khwaja Abu Muhammad Argun, Khwaja Sayed Abu Turab Fansoor and Khwaja Sayed Abul Hasan Tayfoor, and expressed his will that he wishes to leave the life now. He declared Khwaja Abu Muhammad Argun to take care of his proceedings after him and the disciples and representatives were ordered to obey them after Hazrat Sayed Zinda Shah Madar Sahib.

Hazrat Sayed Badiuddin Zinda Shah Madar told his followers that he is leaving the world and they should be fulfilled by these three heirs but Hazrat Sayed Badiuddin Zinda Shah Madar will be with them always and help. will be with them always and help. When the followers requested him not to leave, Hazrat Sayed Badiuddin Zinda Shah Madar replied that it is mentioned in the holy Quran that every being has to meet death. And also that the almighty Allah calls his loved ones to him, hence one should not fear of death. replied that it is mentioned in the holy Quran that every being has to meet death. And also that the almighty Allah calls his loved ones to him, hence one should not fear of death. replied that it is mentioned in the holy Quran that every being has to meet death. And also that the almighty Allah calls his loved ones to him, hence one should not fear of death. One of the follower requested that Hazrat Sayed Badiuddin Zinda Shah Madar take a new body for his soul and do not depart and be with them always. On this Hazrat Sayed Badiuddin Zinda Shah Madar replied that every body is made for one soul and it is not just to accept it, but assured that whenever they call him with love he will be present for help.

Rasail Ar-Rowi Jilid Kedua

Hazrat Sayed Badiuddin Zinda Shah Madar made a statement that his Namaz-e-Janaza should be performed by Maulana Hisamuddin Salaamati and the gusl (holy bath) will be performed by the angels. So the colleagues were ordered to keep the water ready in the room of Hazrat Sayed Zinda Shah Madar Sahib. After this the room door was locked from inside and Hazrat Sayed Badiuddin Zinda Shah Madar recited the Quran Shareef for the night. People outside heard the recitation that whole night and by the morning Hazrat Sayed Badiuddin Zinda Shah Madar had left his world.

According to the will and orders the Namaz-e-Janaza was performed by Maulana Hisamuddin who was in Jaunpur to whom Hazrat Sayed Badiuddin Zinda Shah Madar had personally called upon at a particular time. Maulana Hisamuddin came and knocked the door and it opened to find that Hazrat Sayed Badiuddin Zinda Shah Madar had passed away.

Some Of The Teachings Of Hazrat Sayed Badiuddin Zinda Shah Madar

1. "It is a must for Muslims that the namaz they should offer the Nafil namaz and every time of the day they should be with the name of the almighty Allah. They must keep themselves away from lust and their breadth should be in the memory of the almighty Allah. Each moment of them should be with a faith that the almighty agrees with us. The heart should beat for the almighty Allah. They should be kind to the creations of the almighty Allah. They should not involve in unnecessary mischief. He should keep out of sins, bad habits and gossips and should always go by the rules of the holy Prophet Muhammad (peace be upon him) as his life's first mission"
2. "True Momins (muslims) do not accept the way of the Satan (shaitaan)"
3. "Faith is the name of both: saying and doing. With different saying and doing you are not accepted by the almighty Allah"
4. "You are not acceptable to the almighty Allah if you are of rude nature and do not accept the Sunnah (proceedings as per Prophet Muhammad; peace be upon him)"
5. "If you feel guilty, be on your word because your pride is not in accepting your fault but being on your word for never doing it again"
6. "The pillars of your hopes and aspiration should be that there is no else than Allah and your nature and honesty should be only for him"
7. "Your aspirations designate your faith and your present is the mirror of your words"

8. "Fear and hope should only be for the almighty Allah"
9. "In all your proceedings you should be on the Sunnah and await the orders of the Holy Prophet"
10. "Your education will become your voice even when you are silent"
11. "If your heart become your culture, then you are right"
12. "Education is incomplete if you are not practical"
13. "A saint is that person who kills his wishes and never rest in peace without the almighty Allah"
14. "A saint always wishes to go into the sky. Means he spends every moment with the almighty Allah"

Prophet Muhammad (Peace Be Upon Him) Feed Madar Sahib

When Hazrat Sayed Zinda Shah Madar Sahib reached India and as he got down the shore from the ship, he was surprised to see an old man waiting for him there, who wished Salaam to him with his name.

On asking how do you know me? The person replied,
"there is no one that doesn't know you, in some time the whole world will be knowing you".

And he requested him to follow him as his Master has invited Madar Sahib. Following him was a miracle as he went through the jungles he saw a cave which was very huge and with many doors in it. On each door there were guards who looked as if angels, and all wishing the Salaam to Madar Sahib as he passed through each one of them. When Madar sahib reached the extreme inside of the cave, the eyes were surprised as there was a throne in the middle that was glowing with light and The Prophet Muhammad (peace be upon him) was visible sitting on it. The Prophet ordered him to sit beside Him, and said to him that his prayers had been accepted by the almighty Allah. And at the instance there come many angels from the skies holding plates of food in the hand. From that the Prophet hold a bowl of sweet rice and served nine bites to Madar Sahib.

With each bite Madar Sahib got the ability to see through the sky and through the earth. The eternal powers increased with every bite. Then prophet dressed him with a gown and gently rubbing His hands on Madar Sahib's face told him,

"From today onwards you will never feel hungry, nor you will be thirsty and never will your clothes be dirty."

With these words he stood up and handed over the throne to Madar Sahib and said that this throne will be your vehicle throughout your journeys, whenever you wish this throne will fly and carry you to your desired place. As it was the miracle from the almighty Allah, it was in vein for Madar Sahib to eat, drink and sleep. This kind of being need not have the care to eat or drink, instead never compares anything but for him gold and sand are of same value. He sees the world as if seeing a small quantity of grains in his palms. It is all up to his wish that he needs to walk on water as if he is walking on sand, or else just order the throne to fly him to the desired place.

Hazrat Gulam Ali Naqshbandi Mujdiddi has said in his book Darul Muaarif, page no. 243 that, Qutubul Madar had the blessings from Allah upon his prayers he asked, that he need not feel hungry now thirsty, and he got it. The rest of his life went the same way.

Hazrat Abdul-Haqq Dehelvi had said in his book, Akhbarul Aakhiyaar that the life of Sayed Badiuddin was apart from all, as he did not eat for years and never changed his clothings. It is also said that no one was able to see his faced with naked eyes as it had intensive light. The one who tried to see was had to bow down due to the intensity of light coming from Madar Sahib's face. These events are also mentioned in the books Foosul Masoodiya and Tazkiratul Muttakee

The Luck Of Sayyeda Bibi Naseeba

Hazrat Sayed Abdul Kadir Jilani Gausey Samnani, had two sisters. One was Sayeda zainub Bi and other was Sayeda Bibi Naseeba. Among the two sisters, Sayeda Naseeba did not had any children. One day in a she went to Abdul Kadir Jilani (may he rest in peace) and requested that even the particles of the universe are being blessed by your prayers and I am without a child. Please pray for me too that I have a child in my lap. With this request she got the answer from her brother that you will be blessed with a child but it is all with the thought of Zinda Shah Madar, if he prays for you, and he will be coming soon here. You place your request before him and if he prays for you then you will surely be blessed by the almighty Allah. It was not much time to be spent for the waiting of the moment that Hazrat Madar Shah arrived in the town and this news spread throughout which encouraged Sayeda Naseeba to go before him.

On her request Hazrat Madar Shah gave her an answer that she will give birth to two sons but onlyif she gives one son to him for spreading the knowledge of Islam. Sayeda Naseeba agreed for the wish and went away. Days passed and when Hazrat Madar Shah visited Baghdad for the third time, there were two sons of Sayeda Naseeba

Bibi. The elder son's name was Sayed Mohammad and the younger son's name was Sayed Ahmad. Hazrat Madar Shah sahib stayed in Baghdad for some days.

One day when the elder son was playing on the terrace of the house, he suddenly fall down and died on the spot. His mother was in tears and sorrow as she lost her son. But to the instance she had a thought in her mind that this son of hers' was to be given to Hazrat Madar Shah Sahib as per the promise she had made to him. So she took the dead body of her son to Hazrat Madar Shah Sahib and told him that with his prayers Allah has blessed her with two sons, and according to the promise made she has kept one for herself and the other which was to be given to you is here in the form of a dead body. On this Madar Sahib was happy and replied that he owns this child now. Weeping said Sayeda Naseeba Bibi that the ones who are dead are not owned by anyone. On this Hazrat Madar Shah Sahib stood besides the dead body and said, "hey Jamaluddin Janeman Jannati, get up with the orders of the almighty Allah". The moment these words were uttered by Madar Shah Sahib, the boy woke up and stood beside him. Later he was known by the same name as Janeman Jannati. He was called by other titles also as Jummanjati, Jamil Shah and Datar, Jamal Shah. His chilla shareef is still present in many parts of the world. His tomb is in Helsa Jatinagar in Bihar.

Voices In Ajmer

When Sayed Badi'uddin Shah Madar Sahib reached Ajmer for the first time, it was the 300 hijri era. He stayed on the kokla mountains of Ajmer. Before his arrival to Ajmer, Hazrat Hussein Khing Sawar Sahib and his followers had sacrificed their lives. And their bodies were just lying on the mountains without the kafan, and people used to hear voices of the takbir from them. It was so intense that the one who heard it became deaf. The residents were afraid and also tried to get out of this by calling magicians for stopping these voices with their powers. But some people who were serious about the matter came forward to Madar Sahib and made him aware of their problem. Madar Sahib assured them that they will be soon out of the current situation as this very night these voices will be stopped. He ordered his followers to go on the Taragadh mountain where these bodies were lying since a long time who's suffering if known only by the almighty Allah. He asked them to attend the funeral of the ones with all respect and burry according to the rules of Islam. The followers obeyed their master's orders and the voices stopped. Next day many people with the curiosity of this miraculous act, came to Madar Sahib and accepted Islam.

Crying Of The Meat

In Kannauj there lived a man who did not had any children. Attracted towards the fame of Zinda Shah Madar Sahib, he came to him with his wife. Madar Sahib prayed for him after listening to him. The Almighty Allah gave a child to the man but it was in the form of a meat piece, with no limbs and legs and head. The man took this to

Madar Sahib. Madar Sahib starred at him and with his chanting the meat started to cry. The almighty Allah gave life to him and was in the form of a human. Later he was known by the name ALRAI.

Blind Get Eyes

Once when Sayed Badi'uddin Shah Madar reached the city of Surat, he was crowded by the people there. Amongst them was a blind man sitting on the way with a question to Madar Sahib. Looking at him the saint immediately did the Wazu (a process of washing face, hands and legs in Islam), and with the same water he washed the eyes of the blind man. On this the blind man was able to see as he got his vision back. With this miraculous deed the residents of the surrounding regions had great respect to the saint. For this the dwellers had so much respect to the saint that they added Shah to their own names, proving their love to the saint. You can find Shah with the names of Muslims as well as Hindus these days, which is originated from here.

Women Converted To Men

Once Sayed Madar Sahib ordered his followers (khadims) to search for a suitable place for building a mosque in a nearby village. When they reached the village for obeying the orders of their Master and were searching for a place for the task, they came across magicians of the village who turned them into goats. When Madar Sahib came to know about this he went to the village. On his arrival he saw two women from the same magicians there. When Madar Sahib saw them, the almighty Allah immediately turned their bodies into men. On seeing these women turned into men, the people realized the importance of the saint and they came forward to him and expressed their mistake before him. As they had felt guilty of themselves and pleaded before the saint, Madar Sahib prayed on behalf of them to the almighty Allah to have pity on them. On this the women regained their bodies as before and with real faith they accepted Islam and became Muslims.

The Well That Stormed

Once Sayed Zinda Shah Madar Sahib visited Kabul, the capital of Afghanistan. They were resting when they felt the need of water. So the khadims went to the nearby region in search of water. In a nearby village they found a well, and they tried to take some water from it when they were refused by some dwellers to take the water from their well. The khadims returned to Madar Sahib and stated the situation they had undergone in the village. On listening to this Madar Sahib replied and said,

“Go to the well and tell him that, Shahid-ekarbala's grand son Badi'uddin had called you”.

The khadims did the same. Hearing this the well water rose to the height of extent and converted into a cyclone. Everywhere it was water and people would not believe themselves. When the khadims had filled their pots the well took its original position and the water got still. With this miracle the ones who had refused to the khadims for taking water from this well, felt guilty and bowed down before Madar Sahib to say sorry for their deed. Madar sahib forgave them as they got a lesson of their deed.

Ruined Tree Regained Its Greenery

Once Hazrat Madar Shah Sahib was in his preaching. During his speech one man passed by curious of what is going on here with such a crowd listening to the saint. The man asked one of his followers (Shaikh Mohammad Bakaulah) what is going on here? He got the answer that,

"He is Hazrat Sayed Badi'uddin Qutubul Madar, my saint. He is been entitled with the name Madar which is the topmost".

But the man in the crowd said that he doesn't agree to this unless he sees some happening with his own eyes. Hazrat Madar Shah Sahib realized what was going on in this persons mind and he called him near and asked,

"What is the tree which lies in front of your house of?".

On this the man replied that he doesn't know that, as this tree is very much old and years before a thunder lightening has destroyed this tree. Since then it is ruined and never produced any leaves nor any fruit. So it is difficult to make out what specie it belonged to. On listening to this Madar Sahib asked the man to see towards that tree and tell him now, which is that tree? The man was not able to believe his own eyes as he was able to see the same tree with leaves and full of coconuts onto it. With this Madar Sahib asked the man if he was able to accept whatever was in his mind? The man bowed before the saint as he felt sorry for his deed. Madar sahib told him to take care of the tree, and the one who drinks its water is away from eye diseases.

The Talks Of A Flower

Once Shaikh Isa (R A) greeted Hazrat Madar Sahib with flower of the pine (kewda). He said presenting it that flowers with fragrance is not acceptable. On this Hazrat Madar Sahib replied that until and unless it is suspicious. It was just time that Shaikh Isa was about to argue about the matter that the flower in the hand of Hazrat Madar Sahib started talking. It replied that it is suspicious. With this miracle Shaikh Isa was stunned felt guilty of himself as he made a false thought and was trying to make it a point in the argument which had no reason.

Drowned Boat Started Sailing

One day Hazrat Madar Sahib was sitting at a banks of a river. A merchant loaded a boat with his products and went away on his voyage. After some time the boat drowned into the river. This was spotted by a fisherman who came running before Hazrat Madar Sahib and stated what he saw. On listening to him Hazrat Madar Sahib picked up a hand full of mud and gave it to him and ordered him to put this mud on the spot where the boat had drowned. The fisherman obeyed the orders of the saint and it was unbelievable for him to see the boat again sailing on the water. With this miracle with the hands of Hazrat Madar Sahib he brought himself in the preaching of Hazrat Madar Sahib and with his friends he accepted Islam.

Dead Skull Talked

Once Hazrat Madar Sahib passed through a garden along with his followers. Hazrat Khwaja Sayed Abu Fansur (R A), has stated that during this Hazrat Madar Sahib saw a skull which was lying in that garden. Being curious to know about the skull, Hazrat Madar Sahib went to it and asked,

“who are you?, what is your existence?”.

On this the almighty Allah gave the skull the power to speak. It said that he was an employee who used to work for his master and however look after his children. But all of a sudden he died and it was 12 years that he is lying in that garden. He also said that he is undergoing the uneasy conditions as well as sins. No one is cared to know about him and he is of nowhere now. On hearing this Hazrat Madar Sahib prayed before the almighty Allah and asked for life for the skull. With the blessings of the almighty Allah, the skull was given a body and it turned into a living man. Hazrat Madar Sahib gave him a name as Zamzama and he lived for another 12 years.

The Feeling

Once when Hazrat Madar Sahib was in the gulf with his followers. Many people used to come to him to greet him. At this same time Hazrat Shaikh Naseeruddin came to know that Hazrat Madar Sahib is staying there, but he didn't meet him. It was a coincidence that Hazrat Jamaluddin Janeman Jannati who was just roaming about came across Hazrat Shaikh Naseeruddin and asked him why didn't he meet Hazrat Madar Shah Sahib? On this he got the answer that he too is a Wali of the almighty Allah as same as Hazrat Madar Shah Sahib. Listening to this Hazrat Jamaluddin Janeman Jannati got upset as it hurtled him a lot to listen to such words for his master. But without saying anything he just left the place and came back to his master. Knowing what is going in Hazrat Jamaluddin Janeman Jannati's mind, Hazrat Madar Shah Sahib said to him,

“Jamaluddin, the talks of Naseeruddin has hurtled you. Isn't it?”

On this Hazrat Jamaluddin Janeman Jannati kept his silence. But it was not too late that he saw Hazrat Naseeruddin coming towards Hazrat Madar Shah Sahib and bow before him and took his words back knowing that he himself was wrong.

Chewing The Iron Grams (Chana)

Hazrat Sayed Badiuddin Zinda Shah Madarwas residing on the Kokla mountains of Ajmer. With the fame of his name throughout, a magician named Adharnath, presented a sack of iron grams (chana) to him. On receiving this Hazrat Sayed Badiuddin Zinda Shah Madarsaid that he was fasting so it should be distributed amongst his fellows. When these grams were taken in the hands of the followers, they just started chewing it. This was a miraculous act for the magician as he just starred at thee followers of Hazrat Sayed Badiuddin Zinda Shah Madarchewing the iron grams. He was more stunned when he saw that Hazrat Sayed Badiuddin Zinda Shah Madartook a gram and buried it into the mountain mud. And with that it gave a very big tree which gave fruits which were big as compared to other trees. The magician was so curious with this miracle that he, along with his fellows accepted Islam. The chain which occurred from this generation still exists and is known as jogis.

The Healing

Hazrat Ahmad was a good horse rider. One day when he was riding he thought that he is the only person who is in peace and does not have any type of problems in life. He just thought of the thing and unfortunately the horse slipped which resulted in Hazrat Ahmad tumbling from the horse back and seriously hurting himself. He was injured very badly that he felt unconscious with pain and bleeding.

Hazrat Sayed Badiuddin Zinda Shah Madarcame to him and ordered him, "Upto what time will you be unconscious? just to get up and confess before the almighty Allah".

With these words Hazrat Ahmad woke up and confessed that his thought was incorrect. He tried to touch Hazrat Madar Shah Sahib's feet but was unable to do so as he was still in great pain. The horse came running to Hazrat Sayed Badiuddin Zinda Shah Madaron his call. He took them to a nearby village where lived a jarrah (doctor). Hazrat Sayed Badiuddin Zinda Shah Madarasked him to heal this young man, but he replied that it is of no use. It is away from his knowledge to save this man's injuries. He said that he wont survive. On hearing this Hazrat Sayed Badiuddin Zinda Shah Madartook some pomegranate (anar) coverings which were lying on the floor and grinded them. Then it was applied on the wounds which stopped the bleeding immediately. After some days Hazrat Ahmad was again fit. He then accepted the Madariya chain and became the follower of Hazrat Madar Shah Sahib. He stayed with Hazrat Sayed Badiuddin Zinda Shah Madarin his journey to Makkah.

Funeral Of The Living Man

Maulana Shahabuddin Malekul Ulma was been entitled as the Kazi-ul-kujjat. He used to listen about Hazrat Madar Shah Sahib, but didn't care of what he is listening as he did not have faith in him. Once he came forward to Hazrat Madar Shah Sahib and asked him many questions. He got the answer to every question he asked to Hazrat Madar Shah Sahib. But still he was not convinced with him. This nature went to such an extent that he asked a man to pretend to be dead and covered him with the kafan and lied him inside the janaza. He ordered some men to take this janaza to Hazrat Madar Shah Sahib as if it is a real funeral, and ask him to offer the namaz-e-janaza. This was done only to know the ability of Hazrat Madar Shah Sahib because according to his knowledge if Hazrat Madar Shah Sahib offered the namaz, then he will be proved wrong as this namaz is meant for the ones who are dead and not alive.

The people did the same and took the funeral to Hazrat Madar Shah Sahib. On reaching there they requested Hazrat Madar Shah Sahib to perform the namaz-e-janaza for the dead. With their request Hazrat Madar Shah Sahib came forward and performed the namaz with all respect. After finishing the namaz he went inside his tent. The ones who had brought this janaza started laughing at Hazrat Madar Shah Sahib and opened the janaza to uncover the face of the man lying inside. But the people were shocked to find the man dead inside the janazah. When Kazi Sahabuddin came to know about this, he came to Hazrat Madar Shah Sahib and requested to forgive him for the deed

The Power In The Prayers

Once in Bangladesh there was no rain since months and the people were affected by it. The crops were destroyed and the people were starving to death. The citizen gathered before Hazrat Madar Shah Sahib and requested him to pray for rains as they were in bad conditions of life and needed his help the most. On this Hazrat Madar Shah Sahib raised his hands before the almighty Allah and said, "O Allah the almighty, I am a human and with the realization of guilt I plead before you that you feel pity on your creatures and with the grace of the Prophet Muhammad Mustafa (peace be upon him), shower your blessings on us."

The Almighty Allah listened to his prayers and Bangladesh people were gifted with heavy rains. The rains were so heavy that the ones who had come to Hazrat Madar Shah Sahib were unable to go back home. Everywhere it was water and the citizens were celebrating to welcome the rains. The citizens thanked Hazrat Madar Shah Sahib with all respect and it was only because of him that they were happy.

Sand Turned Copper To Gold

One day a Sadhu came to Hazrat Sayed Badiuddin Zinda Shah Madar when he was sitting on the banks of a river. The sadhu gave Hazrat Sayed Badiuddin Zinda Shah Madar a small bottle which he introduced as Aksir. On asking about Aksir, he answered that this is the material which turns copper into gold on contact. Hearing this Hazrat Sayed Badiuddin Zinda Shah Madar threw the bottle into the river. By this act the sadhu was a bit angry and said that Hazrat Sayed Badiuddin Zinda Shah Madar has ruined his life long work to make this Aksir. For this Hazrat Sayed Badiuddin Zinda Shah Madar replied that a human himself is an Aksir, so why should he try to use another one just to turn a copper into gold.

He asked the sadhu,
"how does the Aksir look like?".

The sadhu replied,
"it looks as if it is dirt".

Just then Hazrat Sayed Badiuddin Zinda Shah Madar picked up some dirt from the river and said:

"this mud is also the Aksir, take it and make as much gold u need".

The sadhu did not believe in the words of Hazrat Sayed Badiuddin Zinda Shah Madar, but he then too tried it. As he rubbed the mud to a copper vessel, it turned into Gold. Observing this miracle with the hands of Hazrat Sayed Badiuddin Zinda Shah Madar, the sadhu converted to Islam and spent a part of his life with Hazrat Sayed Badiuddin Zinda Shah Madar.

52 Dacoits Turn Religious

When Hazrat Sayed Badiuddin Zinda Shah Madar was on the black mountains of the Mevat regions he was attacked by dacoits with the intention of looting him. The dacoits planned to theft Hazrat Sayed Badiuddin Zinda Shah Madar thinking that he was a merchant with wealth with him. But they did not knew that he had the wealth of love towards the holy Prophet which cannot be snatched by anyone. When Hazrat Sayed Badiuddin Zinda Shah Madar was attacked by them, he just took off the veil (naqab) from his face. With the intense light all of them became blind within moments. Their leader started shouting that he cannot see anything. All his men also had the same complaint but all understood that they had dealt with a great saint and they should bow at his feet for this sin. They pleaded before Hazrat Sayed Badiuddin Zinda Shah Madar to forgive them for their deed and shower his blessings upon them and take them under his custody.

For this Hazrat Sayed Badiuddin Zinda Shah Madar kept a condition to them that they wont ever rob the innocent or ever threat any human being, only then will they come out of the sin. The dacoits accepted it and with the promise that they will live an innocent life with the teachings of Islam and be his followers. All of them got their eye sight back and were able to see the world with another vision.

The Thought Of A Calf In Namaz

Once in a masjid (mosque) of Jaunpur when Hazrat Sayed Badiuddin Zinda Shah Madar was performing namaz in the jamaat, he suddenly broke apart from it and offered the namaz on his own instead of offering it behind the Pesh Imam (head of the Mosque). When he finished his praying, he was asked for the reason why he did not perform the namaz with the others who were doing so behind the Pesh Imam as it is according to the rules of Islam.

On this Hazrat Sayed Badiuddin Zinda Shah Madar replied that during the namaz ones mind should totally be in the only almighty Allah and nothing else at all, because if so, the namaz is not acceptable. And the Pesh Imam who was in the prayers had inbetween the namaz got a thought of a calf. So the ones who are performing the namaz behind him in jamat will also bear the sin that their namaz is also not accepted. When asked by the people, the Imam agreed that he had the thought.

The Blessing In Rajgeer

In the book Sairul Madar it is written on page no. 40 by Zahiruddin Sahsavani Kadri that Hazrat Sayed Badiuddin Zinda Shah Madar always did his preachings in different regions about Islam and this was the reason that he was always on tour. It was once that his throne was flying through Rajgeer then Hazrat Makhdoom (R A) stood on a wall when he saw Hazrat Sayed Badiuddin Zinda Shah Madar.

Then he ordered the wall that Hazrat Sayed Badiuddin Zinda Shah Madar 's throne is coming so you get ten laps forward. On this the wall slid towards the way of Hazrat Sayed Badiuddin Zinda Shah Madar. When Hazrat Sayed Badiuddin Zinda Shah Madar reached near Hazrat Makhdoom he was offered a bowl of water. On this Hazrat Sayed Badiuddin Zinda Shah Madar smiled and just jerked his had. A rose flower fell from his sleeve which impressed Hazrat Makhdoom.

When he reached Kalpi, it was the end of king Kadirshah's rule and was defeated by the king of Hoshangabad. When the people came to know of Hazrat Sayed Badiuddin Zinda Shah Madar's arrival they gathered at his residing place. When Hazrat Sayed Badiuddin Zinda Shah Madar used to come out of the house and take the veil off his face, all the present ones fainted and when they used to wake up they accepted Islam.

Black Magicians Accept Islam

When Hazrat Sayed Zinda Shah Madar Sahib was on his way to Makanpur from Jaunpur, he passed through a village where lived many magicians who turned unknown human blind by their evil powers. Hazrat Sayed Zinda Shah Madar Sahib stopped at the borders of the village and the magicians tried their evil powers on him. Hazrat Sayed Zinda Shah Madar Sahib stayed there to rove them their capabilities. But after efforts the magicians were forced to accept that they are dealing with the most divine person on earth. When they realized that no magic works on the person standing at the borders of their village where unknown people had the fear to come, they came to Hazrat Sayed Zinda Shah Madar Sahib and accepted their guilt. Hazrat Sayed Zinda Shah Madar Sahib forgave them and with the recitation of the Kalima accepted them into Islam. Hazrat Sayed Zinda Shah Madar Sahib went forward on his journey and left some of his representatives (khalifa) with the village so that the teachings of Islam never stop there.

Dead Boy Wakes Up

In the book 'Tarikhe Salateene Sharkiya' it is stated that one day a woman came to Hazrat Sayed Zinda Shah Madar Sahib and requested that he pray for her as her child had died and now she is alone and finds hard to live. She said that with lots of prayers she had a child but her luck was such that the child died in childhood. She told Hazrat Sayed Zinda Shah Madar Sahib that due to his prayers many are delighted then why not she. There was a feeling of sadness with these words to Hazrat Sayed Zinda Shah Madar Sahib and he went to the grave of the child. He prayed and said the Arabic words: "kum be-isnillah". With this the dead boy woke up chanting the Kalima. But the boy requested Hazrat Sayed Zinda Shah Madar Sahib that the world is full of sins and no peace. He said that the real peace is in the heaven so he needs to go back and do not wish to stay in this world.

THE DARGAH SHAREEF

The dargah Shareef of the great saint Hazrat Sayed Badiuddin Zinda Shah Madar is situated in Makanpur, near Kanpur in the state of Uttar Pradesh in India. Makanpur was originally known as Khairabad in 818 Hijri according to the Islamic calender. The province was florished with the arrival of Hazrat Sayed Badiuddin Zinda Shah Madar and got fame and developed as years passed. It is said that this province was named as Khairabad after Hazrat Khairuddin (R.A) by Hazrat Sayed Badiuddin Zinda Shah Madar. The Tomb of Hazrat Sayed Badiuddin Zinda Shah Madar was built by the Emperor Ibrahim Sharki Jaunpuri and some of the work was carried out by the Emperor Humayun too. He gave most of his wealth in charity after conquering Kannauj. Monuments made by Emperor Akbar and Emperor Shahjahaan still stand in the dargah compound.

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Most of the constructions were done by Emperor Alamgeer (R.A) which attract the attentions of the pilgrims today, in which are Alamgeeri Mosque, Alamgeeri well, Alamgeeri Sarai, the Bridge over the Isan river and the Road to Makanpur from Kannauj. There are two Deg (vessels) in the compound of the dargah premises. The bigger one is known as the Shahjahaani Deg which is made of copper, and the smaller one was placed by the king Datya of Madhya Pradesh. Only some prominent members of the dargah shareef are allowed to enter the tomb which was constructed by Emperor Ibrahim Sharki and no women can enter the Haram-e-Saani nor anyone is allowed to take the Chirag or cooked food in this area. If any female attempts to enter the Haram-e-Saani, she get annoyed and irritated as if she has caught fire. This type of miraculous activities are still seen in this present era.

CILLAH

Hazrat Sayed Badiuddin Zinda Shah Madar had spent most of his life in travelling throughout the world as his mission was spreading the teachings of Islam. He was a great Sufi Saint. He preached hadis of Prophet Mohammed & taught how to lead good life. Wherever he went he used to camp at intervals and stay there for some days. The places where he stayed during his journeys are known as Chillah. Here people met him with their problems and asking him to pray for them. Many amongst them converted to Islam. It is said that there are around 1442 chillas. Here are few of the Chillahs where people go with faith even today.

1. Chillah Gaah, Mumbai
2. Chillah Hayaat-un-Nabi (Khambaat) - This is the Chillah Mubarak where the Prophet Mohammad (peace be upon him) had served Qutubul Madar. Here three Chillah are present today.
3. Chillah Gaah Sarkaar Madar, Bhidhwada, Rajkot.
4. Madar Chillah Shareef, Adnada, Dataar.
5. Chillah Gaah Sarkaar Madar, Ahmadabad, Gujarat.
6. Chillah Gaah Sarkaar Madar, Chechatt kuna, Rajasthan.
7. Dargah Shareef Meer Shamshuddin Hasan, Abargaon, Gojipur, Kanpur.
8. Sarkaar Madar Chillah Masjid, Godi chowk, Mandsur, Madhya Pradesh.
9. Hazrat Sipah Salaar Madari Basmi, District: Paatan, Gujarat.
10. Hazrat Sayed Abdur-Rehman Haji Malang, Baba Madari, Kalyan, Mumbai.
11. Chillah Gaah Sarkaar Madar on the hills, Khambat.
12. Hazrat Baba Pyaare Madari, Manda Naka, Sasinor, District: Vadodara, Gujarat.
13. Dargah Hazrat Meer Ruknuddin Hasan, Abargaon, Gojipur, Kanpur.
14. Dargah Hazrat Sadhan Sarmast Madari, Deewangan, Pando Sewas

And also i get from <http://www.shahmadar.blogspot.com>

Question No. 1:

I found different statements about the pir of Shah Madar. In some sources it is said that Shah Madar was a disciple of Muhammad Tayfur Shami, in other that he was a murid of Bayazid Tayfur Bistami. Sometimes both names stand together, for instance in one shijra from Makanpur. I got the impression, that both persons have been mixed up, but as Shami stands for Syria and Bistami for a village in Iran they cannot be one and the same person. I know that Bayazid Tayfur Bistami, was a great Sufi of the 9th century. But I don't have any data about Muhammad Tayfur Shami.

Answer No. 1:

The Pir of Sayed Badiuddin Zinda Shah Madar or shah madar is definitely the great sufi of 9th Century, sayed Bayazid Tayfur Bastami. Bayzid Bastami is the pir. Bayzid bastami is known by the different names such as 'Sultan 'Arifeen' Muhammed Tayfur shami and some other names. All the academicians and historians' relates the pir of shah madar was Sayed Bayzid Bastami. The Name Muhammad Tayfur Shami is also one of the names of bayzid bastami. Sayed Bayzid Bastami has relation to both the lands, i.e. Iran and shami. To further confirm the stand there is contradiction about his tomb or grave. Some historians claim that his original grave or tomb is located in Damascus, Syria, so that may be one of the reasons he is stated as shami. Another segment of writers states that his final resting place is in Iran.

Note: In fact, I have photographs of the both places, i.e. in Iran and Damascus, Syria. If the need be I can forward the internet links which has pics and description of both the places stating as tomb of Sayed Bayzid Bastami, ie. In Syria as well as Iran.

Question No. 2:

If one reads of the Madariyya-Tayfuriyya, for whom of the two does the "Tayfuriyya" stand?

Answer No. 2:

The answer is closely related to your first question. Since the pir or the spiritual master of Shah madar was sayed bayzid bistami who is also known by the name of Muhammed Tayfur Shami, this sufi brotherhood by shah madar is also known as Silsila "Tayfuriyya". All the good contents of 'Tayfuriyya' brotherhood including knowledge, practices etc are inducted in 'Madariyya' silsila thru the master Bayzid bastami, and hence known as Madariyya Tayfuriyya.

Question No. 3:

I don't have much detailed information about the dhikr of the Madariyya as it is practiced today. It is certainly a knowledge that is given to a murid, but as the practices of the ways of other brotherhood are described in books, I dare to ask. There is one text from the 17th century (I will bring a copy) that describes part of it. It tells about the way – the attitude one has to take, and the dhikr, the position one has to take, the formulas

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which have to be said, the way they have to be said etc. I wonder if the tradition continues today and how the way is taught. Is the dhikr of the Madariyya a loud or a silent one, is it practiced mostly alone or in a group, which verses are to be recited, how does one has to prepare oneself and in which position it is conducted. What other important features are there – like ways of contemplation, concentration, ways of affirmation and negation. The Madariyya way is often described as using the method of habs-i dam. In that old text I didn't find a hint of it. How important is this habs-i dam and how is it practiced?

Answer No 3:

Like all the sufi brotherhoods in islam, even sufi brotherhood of Madariya too has its own method of "Dikhr". There any many ways of Dikhr, the most famous and well known format of Dikhr is Hufs-edam. Hazrat Sayed Badiuddin Qutbul madar or also know as 'Zinda shah madar' or 'Shah Madar' the gereat sufi saint was born in the Halab city of Shaam (now known as Syria) on In Hijri 242, according to the Islamic calendar. Hazrat shah madar was the disciple of famous sufi also known as 'sultan-un-arafeen' Sayed Bayzid Bastami.

Note: Junaid Baghdadi (Silsila Qadriya) has said in his sayings about Hazrat Afreen Bayjid Bustami(R A) that his status in the walies is the most prominent one. Where all the ways towards the followers of the almighty ends, there starts the beginning of the Bayjid chain. It is the fact the Sayed Zinda shah madar lived a life of 596 Years. There are well documented literatures and Academic proofs that he was present in the age of Bayzid Bastami which is in 9th Century and also during the period of Khawaja Moinuddin Chisti of Ajmer. Madariya Sufi brotherhood was the second largest after silsila Qadriya (Gauth-e-azam Abdul Qadir Jilani of Baghdad Sharif).

You also can check out this website:

<http://zindashahmadar.org/>

Badi al-Din Kutb al-Madar is usually known as Shah Madar. He appears to be a Syriac Jew, a descendant of Prophet Haroon (Aaron), though some stories mentioned him to be an Arab or even a Sayyid. Kutb al-Madar means Axis of the World. He died in Makanpur possibly the same year as Shah Badr died. Madari Fakirs were very active and popular in Bangla. Some say Madaripur was named after the Madari fakirs. Madarganj, near Bogra town, was one of the headquarters of Fakir Majnu Shah (d.1787) who followed the Burhaniya tariqa. May Allah suffices you with these informations and please pray for my forgiveness and for the whole ummah till the day of Qiyamah. Wassalam.

Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi
Naqshbandi Mujaddidi Uwaisi 'Ufiya 'Anhu

SURAT KELIMAPULUH TIGA

Kepada Saudari Tasneem Al-Haqqani, Singapore.

Assalamu'alaikum,

Dear sister, thank you for the comments regarding my writings on Hadhrat Abul Hassan Ali Al-Kharqani Rahmatullah 'Alaih which I wrote in Bahasa Malaysia. I wrote it based upon my research about his biography and his sayings. You can read about the Syeikh at the naqshbandi haqqani website which are written in English. I paste it down over here for you to read:

He was the Ghawth (Arch-Intercessor) of his time and unique in his station. He was the Qiblah (focus of attention) of his people and an Ocean of Knowledge from which saints still receive waves of light and spiritual knowledge. He devoided himself of everything except Allah's Oneness, refusing for himself all titles and aspirations. He would not be known as a follower of any science, even a spiritual science, and he said:

"I am not a Rahib (hermit). I am not a zahid (ascetic). I am not a speaker. I am not a Sufi. O Allah, You are One, and I am one in Your Oneness."

Of knowledge and practice he said:

"Scholars and servants in the lower world are numerous but they don't benefit you unless you are engaged in the satisfaction of Allah's desire, and from morning to night are occupied with the deeds that Allah accepts."

About being a Sufi he said:

"The Sufi is not the one who is always carrying the prayer rug, nor the one who is wearing patched clothes, nor the one who keeps certain customs and appearances; but the Sufi is the one to whom everyone's focus is drawn, although he is hiding himself."

"The Sufi is the one who in the daylight doesn't need the sun and in the night doesn't need the moon. The essence of Sufism is absolute nonexistence that has no need of existence because there is no existence besides Allah's existence."

He was asked about Truthfulness (Sidq). He said,

"Truthfulness is to speak your conscience."

Of the heart he said:

"What is the best thing? The heart which is always in Remembrance of God (dhikr Allah)."

"The best of hearts is the heart which contains nothing but the presence of Allah,

Almighty and Exalted."

"Today it will have been 40 years that Allah has been looking in my heart and has seen nothing except Himself. I have had nothing in my heart nor my breast except Allah for 40 years; and while my ego is asking for cold water and a drink of milk, I have not allowed it that for 40 years in order to control myself."

"The vision with the eyes of the head doesn't bring happiness, but the vision with the eyes of the heart and the secret that Allah gives to the soul will bring out that happiness."

Of Bayazid he said:

"When Abu Yazid said, 'I want not to want' that is exactly the wanting which is real desire (irada)."

He was asked,

"Who is the appropriate person to speak about Fana and Baqa?"

He answered,

"That is knowledge for the one who is as if suspended by a silk thread from the heavens to the earth and a great cyclone comes and takes all trees, houses, and mountains and throws them in the ocean until it fills the ocean. If that cyclone is unable to move the one who is hanging by the silk thread, then he is the one who can speak on Fana and Baqa."

One time Sultan Mahmoud al-Ghazi visited Abul Hassan and asked his opinion of Bayazid al-Bistami. He said,

"Whoever follows Bayazid is going to be guided. And whoever saw him and felt love towards him in his heart will reach a happy ending."

At that Sultan Mahmoud said,

"How is that possible, when Abu Jahl saw the Prophet and he was unable to reach a happy ending but rather ended up in misery?"

He answered,

"It is because Abu Jahl didn't see the Prophet but he saw Muhammad bin `Abdullah. And if he saw the Messenger of Allah he would have been taken out of misery into happiness. As Allah said,

"You see them looking at you but without clear vision" [7:198].

He continued with the saying already quoted,

"The vision with the eyes of the head..."

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Other sayings of his:

"Ask for difficulties in order for tears to appear because Allah loves those who cry," referring to the advice of the Prophet to cry much.

"In whatever way you ask Allah for anything, still the Qur'an is the best way. Don't ask Allah except through the Qur'an."

"The Inheritor of the Prophet is the one who follows his footsteps and never puts black marks in his Book of Deeds."

Abul-Hasan al-Kharqani died on Tuesday, 10th of Muharram in 425 H. (1033 CE). He is buried in Kharqan, a village of the city of Bistam in Persia. He passed on the Secret of the Golden Chain to Abu 'Ali al-Fadl bin Muhammad al-Farmadhi at-Tusi (q).

Anyhow, I will try to translate my Tazkirah Al-Asfiya: Abul Hassan 'Ali Al-Kharqani in English, and i'll publish it on scribd.com. Just be patient and Allah is always with those who are patient. May Allah bless you.

Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu

SURAT KELIMA PULUH EMPAT

Kepada Saudari Tasneem Al-Haqqani, Singapore.

Assalamualaikum, Yes, I am Naqshbandi Mujaddidi. I took Bay'ah from Hadhrat Khwajah Khwajahgan Pir Piran Maulana Khan Muhammad Sahib Mudda Zilluhul 'Ali at Khanqah Sirajiah, Kundiyan Syarif, Mianwali, Pakistan. Yes you can ask me anything you want to ask and I will try my best to give you the explanation. By the way, please introduce me something about yourself, I would like to know. Thank you. May Allah shower us with his blessings.

Regards,
Faqir Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KELIMA PULUH LIMA

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SURAT KELIMA PULUH ENAM

Kepada Saudari Tasneem Al-Haqqani, Singapore.

Assalamu'alaikum, May Allah shower you with his blessings. This letter is from the humble and poor servant of Allah, Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi Naqshbandi Mujaddidi Uwaisi 'Ufiyallahu 'Anhu Wali Walidaihi Wali Jami'il Muslimin. I have received your email and understand about your needs. For your information, all the books on Tariqah Naqshbandiyah Mujaddidiyah that I have written are in Bahasa Melayu (Malaysia, Indonesia & Brunei). It is my hope, one day it will be translated into English language. Regarding the Lataif, as mentioned by Hadhrat Imam Rabbani Mujaddid Alf Tsani Syekh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih and affirmed by all his followers that Allah Ta'ala has created the human being with ten subtleties which is called Lataif (plural) or Latifah (singular). Five Latifahs are from the 'Alam Amar (The Realm of Command) and another five Latifahs are from the 'Alam Khalaq (The Realm of Creation). The Latifahs are so subtle that it was so difficult to recognise and understand it except to those who strive to understand it. The Latifahs of Alam Amar are Qalb, Ruh, Sirr, Khafi and Akhfa.

Qalb (Heart) is the spiritual heart which is located at the human being left breast approximately about two fingers below the left nipple and inclined towards the armpit. Qalb is the first station of Alam Amar and it is connected to 'Alam Malakut (The Realm of Angels) in 'Alam Amar which is over the Throne ('Arash) and subjected to The Prophet Adam 'Alaihissalam. The light of this Latifah Qalb is yellow.

The second Latifah of Alam Amar is Ruh (Soul/Spirit) which is the spirit of oneself and it is located at the right breast about two fingers exactly below the right nipple. It is the second station of Alam Amar and it is connected to 'Alam Jabarut (The Realm of Spirits) and subjected to The Prophet Ibrahim and Prophet Nuh 'Alaihimassalam. The light of this Latifah is Red.

The third Latifah is called Sirr (Secret) which is the place where a person keeps his/her own secrets of the self. It is located at the left chest about two fingers from the left nipple towards the center of the chest. It is the third station of 'Alam Amar and it is connected to 'Alam Lahut (The Realm of Divine) which is above the Throne and subjected to The Prophet Musa 'Alaihissalam. The light of this Latifah Sirr is white. The fourth Latifah is Khafi (Hidden), the place where the hidden remembrance of Allah must be done and it is located at the right chest about two fingers from the right nipple towards the chest's center. It is connected to 'Alam Bahut (The Realm of Beauty Amazement) and subjected to The Prophet 'Isa (Jesus) 'Alaihissalam. The light of this Latifah Khafi is black.

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The fifth Latifah is Akhfa (The Most Hidden). It is a place where the most hidden remembrance of Allah taken its place. It is located right in the middle of the chest between the Sirr and Khafi. Latifah Akhfa is connected to 'Alam Hahut (The Realm of Farness) and it is subjected to The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wa Alihi Wasallam. The light color of this latifah is green. All these five Lataif are the sources of our origin before we came into our mother's womb. it was being said that the Lataif are the places where Allah kept the secrets of the origins of the origins. These five Lataif of 'Alam Amar on the human chest is the reflection of the real 'Alam Amar which is located above the Throne (Fauqul-'Arsh). After completing the zikir in each of the latifah of Alam Amar, the seeker must do the zikir on the other five Latifahs of 'Alam Khalaq which is located below the Throne.

The sixth Latifah is Nafs (Self) and it is the first Latifah of 'Alam Khalaq. It is a place where a person view his visions and it is located at the forehead center. The Nafs represent ones own self and brain. Purifying the Nafs is by doing the zikir constantly in the brain by reciting the word Allah Allahwithout using the outer voice. Just use your inner voice and concentrate it from the brain and imagine all the cells in the brain is uttering the wordAllah Allah. The visions of Nafs is called Musyahadah Nafs.

The seventh Latifah is Air.

The eighth Latifah is Fire.

The ninth Latifah is Water.

The tenth Latifah is Earth/Soil.

The Lataif of Air, Fire, Water and Soil which are also known as the four elements are considered as one when doing the zikirullah. It is known as Latifah Qalibiyyah and it is located at the whole physical body from head to toe, including all the cells and the hairs of the body. At this stage, the zikir is known as Zikir Kulli Jasad (The remembrance of the whole body) and it is also known as the Sultan Az-Zikir. One must imagine that all his cells and hairs are uttering the word Allah Allah, every times, every places and in every conditions. To understand the Tariqah of Naqshbandiyah Mujaddidiyah, it is not sufficient just through the readings because you will never understand it, but you should take a pledge (Bai'ah) from any Naqshbandi Murshid so that the overflowing of faidhz will descend upon you and through the blessings of the Murshid, by the grace of allah Ta'ala, the seeker will start to understand about all the subtleities and the realms above the Throne. Otherwise, it is so difficult and quite impossible to grasp its understanding. The best way to understand this path is by practising it. The best thing to practise is the Sunnah Nabawiyah and the Zikrullah Khafiyyah. There are several differences between Naqshbandiyah Mujaddidiyah and Naqshbandiyah Haqqaniyah. The differences are regarding the knowledge of the Lataif

and the Zikir procedures. I hope through this explanation will widen your understanding about the Tariqah Naqshband. If you have any other question, you may ask me and I am happy to help and guide you. May Allah bless you with His Love and Ma'rifat. Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu

SURAT KELIMAPULUH TUJUH

Kepada Saudari Tasneem Al-Haqqani, Singapore.

*Bismillahir Rahmanir Rahim.
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;*

May Allah guides those who strive to gain His Love and Ma'rifat. This poor servant has received your email and understand about your needs. Regarding the Lataif, different paths have different amount of subtleities, different names, different locations and different colours. One may ask why? As a reply, I would say: The Lataif is a parable of a very big and deep ocean of the greatness of Allah. Many of His true servants had dived into this Ocean of Mighty which is also known as Bahr Al-Qudrah which is also the reality of Muhammad. This ocean is a barzakh and is located between Allah and His servant and it is within the human being because the human being is a microcosmos and the entire universe which is inside and outside our being and either known or unknown to us is a macrocosmos. The microcosmos is also known as 'Alam Saghir (The Small Realm) and the macrocosmos is also known as 'Alam Kabir (The Big Realm). The Small Realm is inside The Big Realm and everything which are exist in the Small Realm are also exist in The Big Realm, but it is not necessary that anything that exist in the Big Realm should also exist in the Small Realm.

Allah Ta'ala has created the human with the subtleities that have a subject connection with the realms above the 'Arash. Driving your self towards Allah through the stations of Lataif means that you are diving into His big and deep Mighty Ocean. The true servants of Allah such as His Messengers and His Saints had dived into this Mighty Ocean and had observed through their Musyahadah (vision) the knowledge and secrets of the Oneness in this Mighty Ocean. The Mighty Ocean is the source of divine knowledge, divine secrets, divine gnosis and divine powers. The knowledge of the Mighty Ocean is so big that it can be parabled as a big mountain, but Allah knows best about how big was the divine knowledge of the Mighty Ocean. Those who dived into this ocean found different kinds and different amount of pearls with different colours. No matter about its kind, colours and amount, all are valueable and all are true pearls.

Similarly, the true saints of Allah who dived into this great Mighty Ocean had discovered many subtleities and they found that it was allocated on different places at the human body. Some Tariqah says that there are two Latifahs, some says three, some says four, some says five, some says six, some says seven, some says eight and some says nine. But our Imam Rabbani Mujaddid Alf Tsani Hadhrat Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'alaih said that there are ten Latifahs in the human body and Allah has bestowed it to all the Community of Muhammad Sallallahu 'Alaihi Wasallam (Ummat Muhammad). The ten subtleities are:

Five subtleities from 'Alam Amar (Realm of Command - above the Throne):

1. Qalb (Heart) - Malakut - Nabi Adam 'Alaihissalam - Yellow
2. Ruh (Soul/Spirit) - Jabarut - Nabi Nuh and Nabi Ibrahim 'Alaihimassalam - Red
3. Sirr (Secret) - Lahut - Nabi Musa 'Alaihissalam - White
4. Khafi (Hidden) - Bahut - Nabi Isa 'Alaihissalam - Black
5. Akhfa (Most Hidden) - Hahut Nabi Muhammad Sallallahu 'Alaihi Wasallam - Green

Five subtleities from 'Alam Khalaq (Realm of Creation - below the Throne)

6. Nafs (Self/Mind)
7. Air
8. Fire
9. Water
10. Soil

As I have mentioned, different path have different knowledge of the Lataif such as Qadiriyyah, Suhrawardiyah, Chishtiyah, Syadziliyah, Haqqaniyah etc. Their knowledge and wisdoms are different but their basis and purposes are the same, that is to gain His Love, Ma'rifat and His Divine Presence. According to all prominent Masyaikh of Tasawwuf and Tariqat, the last stage of all Tariqah is the first stage of the Naqshbandiyah Tariqah. It was also said that, taking the first step into the Naqshbandiyah Sufi Path will surely lead a person towards the last stage. Regarding the Chakras in Hindu's, Tantra's and Buddha's mysticism, it was similar to the Lataif and it is the stations for meditations in gaining the balancing or equipoise of the physical and spiritual being. The stations of the Chakras are located at different locations in the human body and holds different colours as well. One may ask, why this kind of similarity occurs?

I would say:

Allah Ta'ala had sent one hundred twenty four thousands of His prophets in this world since the first day human being was sent into this worldly World. These prophets are sent to different parts of the world to different peoples, families, tribes, races, countries and rulers, not only in Jazirah 'Arabiyyah but probably throughout the continent of Asia. The prophets travelled to most of the parts of the world to propagate the divine teachings which is to know their Lord, The Creator of the heaven and earth.

There are great philosophies in all their teachings which are preserved by their followers and successors until these days. That is why we can see there are some sort of similarities in their mystical wisdoms, because it was originally the teachings of the previous prophets of Allah. Hadhrat Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam is Allah Ta'ala's last prophet and he represent to the entire Ummah the complete divine teachings and wisdoms which are then succeeded by his true followers. I am not going to get deeper into the chakras because the knowledge has been abolished by the presence of the new Syari'at of Islam and there is no benefit in studying it.

The best thing to study is Al-Quran, As-Sunnah, Al-Hadits, Tauhid, Fiqah, Tasawwuf, Syari'at, Tariqat, Ma'rifat and Haqiqat. Just forget about the chakras, because it will never benefit to a Sufi like you. If you want to become a Sufi, or love Sufi or loving the Sufi people or crazy about them or become a crazy Sufi, you should follow the Sunnah of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam into your daily lives and constantly remember Allah Allah with a conscious breath in your heart while you are sitting, standing, walking or laying. Imagine the overflowing of light from the upper side which is from above the Throne descends upon your latifah Qalb which is located at your left breast about two fingers below the left nipple inclined towards the armpit. Focus on that particular location while uttering Allah Allah. This is for you to practice. To gain the complete benefits from the overflowing of Faidhz Allah Ta'ala, Rasulullah Sallallahu 'Alaihi Wasallam and from all the Masyaikh of Naqshbandiyah Mujaddidiyah Uwaisiyah, you should take a pledge, otherwise it is not appropriate for me to unveil the secrets. The lataif is to be activated either by the Murshid or by the Murid him/herself. In Naqshbandiyah, we practiced both. When we pay a visit to the shrine of the Awliya Allah, we must take a good care of the etiquette (Adab). Recite Surah Fatihah with A'uzu and Bismillah once, then Qul Huwa Allah with Bismillah thrice and send the rewards to the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam and especially to that particular Saint of Allah and imagine the overflowing of Faidhz is coming from above the Throne descend upon that Saint's shrine and imagine that faidhz is coming to your heart and do this while you are sitting in meditation near the shrine. This is called Muraqabah. This is the way to establish a connection with the deceased Master. We also can pray to Allah Ta'ala, through the blessings which He had bestowed upon that particular saint, for our own needs regarding in this wordly World or for the life in the Hereafter. Do you have a Murshid or have you taken Bai'ah from anyone? You should ask your Master before you ask me because your Murshid will guide you. I am just the servant of Allah who guide the seekers to reach their destination. may Allah guide you and me.

Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KELIMAPULUH LAPAN

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Assalamu'alaikum Warahmatullah Wabarakatuh, Dear Hadhrat Sufi Ji,

Alhamdulillah, thank you for your believe in my writings and giving me such a great opportunity to write about Islamic Sufi path for the wider reader in the west. Most of my writings are in Bahasa Melayu specifically meant for the Malay speakers in Malaysia, Singapore, Indonesia, Brunei, Southern Thailand and generally for the south east asian. Anyway, for the purpose of Islamic propagation and sufism understanding to the westeners, i will prepare some books for your publication which I think are concordant to be published. It is true that the Muslims writers must improve the image of islam so that this true religion will be practised by the whole community of muhammad until the day of qiyamah. The name of Allah must be highly elevated and the lifestyles and the teachings of the praiseworthy Muhammad Sallallahu 'Alaihi Wasallam must be alived. May Allah help us, the weak servants for the great purpose, for the forgiveness of the whole community of Muhammad, may Allah grant us his blessed Syafa'at on the Judgement Day. At the moment, i think it would be good if i publish my writings through you and your publisher so that you can guide and advice me, because this weak servant still needs to learn to become a better person. Thank you once again for this great opportunity. Wassalam

Love,
Faqir Jalaluddin Ahmad Ar-Rowi

SURAT KELIMAPULUH SEMBILAN

Kepada Saudara Faizal Harun, Kuantan, Pahang.

*Bismillahir Rahmanir Rahim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du,*

Dari hamba yang dhaif dan faqir Maulawi Jalaluddin Ahmad, semoga Allah mengampuninya. Kehadhrat saudaraku Faizal Harun, semoga Allah merahmatimu dan melimpahkan FaidhzNya ke atasmu.

Adapun berkenaan kitab karangan hamba yang berjudul Ar-Risalah Al-Aliyyah Fi-Tariqatin Naqsyabandiyah Mujaddidiyah masih belum sempurna karangannya. Untuk jilid Kamil sedang hamba usahakan sedikit demi sedikit.

Rasail Ar-Rowi Jilid Kedua

Buat masa ini sebanyak 4 jilid sudah diterbitkan yang terkandung sehingga Bab 8, manakala yang bakinya Bab 9 hingga Bab 19 akan menyusul nanti, insya Allah Ta'ala. Walaubagaimanapun, kitab Ar-Risalah Al-Aliyyah Fi-Tariqah Naqsyabandiyah Mujaddidiyah ini ada hamba terbitkan dalam edisi buku kecil yang hamba namakan edisi Sughra dan Wusta yang juga mengandungi 19 bab. Kesibukan dalam urusan seharian banyak menangguhkan urusan penulisan saya, namun berdoalah agar Allah Ta'ala mempermudah segala urusan-urusan hamba-hambaNya atas perkara yang Haqq ini. Insya Allah akan hamba sempurnakan.

Wa La Hawla Wa La Quwwata Illa Billah.

Faqir Haqir

Maulawi Jalaluddin Ahmad Ar-Rowi

SURAT KEENAMPULUH

Kepada Hadhrat Muhammad Haiza Adli, Kedah Darul Aman.

Semoga dirahmati Allah. Salam dari faqir untuk kedua ibu bapamu. Khidmatilah mereka dengan tenaga yang ada padamu, ucapkanlah kata-kata yang baik kepada mereka dan selalulah mendoakan keampunan untuk mereka pada setiap kali kamu memanjatkan doa. Melawat faqir ini juga memang mustahak tetapi ibu dan bapa juga amat perlu diutamakan. Melawat faqir ini hanyalah atas maksud suhbah agar limpahan faidhz dapat diterima dengan cara yang sempurna.

Ketika melakukan zikir dengan menurut kaifiyatnya, gangguan syaitan dan khatrah memang sering berlaku bagi mereka yang berada di peringkat muftadi, gangguan ini adalah disebabkan kelemahan hati dari menyingkirkan segala ingatan dari yang selain Allah. Ingat, apabila kita sedang mengingat Allah, bagaimana boleh kita benarkan ingatan yang selain Allah menguasai ingatan kita? Jika kita dalam keadaan sedar dapat menyedari kehadiran ingatan sesuatu yang selain Allah, maka pada ketika itu juga hendaklah kita meninggalkan ingatan tersebut dan lekas-lekas kembali kepada Allah dan ucapkanlah "Ilahi Anta Maqsudi, Wa Ridhaka Matlubi, A'tini Mahabbataka Wa Ma'rifataka" beberapa kali kemudian hendaklah terus menyebut Allah Allah pada Latifah Qalb. Ini disebut sebagai Baz Gasht. Jika setelah melakukan kaifiyat zikir dengan teratur, diri terasa seperti terhanyut dan mula menyaksikan sesuatu gambaran di dalam hati, ianya disebut musyahadah yakni penyaksian dengan mata hati. Ia terasa seolah-olah bagaikan mimpi, kerana diri kita sedang berada di Alam Malakut. Walau apa pun musyahadah yang dapat disaksikan dalam keadaan tersebut, Qalb hendaklah sentiasa Wuquf dan kekal menyebut Allah Allah.

Rasail Ar-Rowi Jilid Kedua

Pada peringkat permulaan seperti ini, memang seharusnya Salik berzikir sambil menutup mata supaya terang gambaran musyahadah di dalam dada. Musyahadah memang merupakan suatu alam Khayal yakni kita bebas berkhayal di dalam alam diri kita, namun bergantung atas apa yang mahu kita khayalkan.

Para Masyaikh Akabirin Silsilah Aliyah Naqshbandiyah Mujaddidiyah melatih sekalian para murid agar mengkhayalkan limpahan faidhz dari Ilahi yang limpahan rahmatNya itu mengalir ke dalam hati. Dalam keadaan menuju Fana ini, dengan khayalan yang berlaku pada diri, sama ada kita bersikap pasif ataupun aktif. Jika kita bersikap pasif, kita membiarkan khayalan tersebut menguasai kita sehingga kita akan dibawa jauh dari memikirkan perkara yang sepatutnya, ianya berupa lintasan-lintasan hati yang membawa ingatan jauh dari Allah dan perkara yang Haqq, dan bagi seseorang murid yang Haqq hendaklah bersikap aktif dengan menghalau segala khayalan-khayalan ini dan kembali kepada khayalan yang menuju kepada Allah iaitu samada dengan mengingati Syeikhnya atau Para Masyaikhnya atau Para Sahabat atau Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam atau Para Auliya dan Para Anbiya Allah. Mereka kesemuanya adalah ahli-ahli Allah, dan mengingati mereka bererti kita sedang menunjukan ingatan kita terhadap Allah, limpahan rahmat dan kasih sayangNya. Walaubagaimanapun, bagi seseorang Salik yang sudah benar-benar berpengalaman, berzikir hendaklah dilakukan dengan membuka mata sambil membayangkan limpahan faidhz pada pandangan mata batin dalam dirinya. Ianya disebut sebagai Nigah Dasyat yakni sentiasa mengawasi limpahan faidhz dari sisi Allah Subhanahu Wa Ta'ala.

Tentang muzik, hamba hanya mampu mengatakan ianya boleh berdasarkan nafsu hamba semata-mata kerana sebilangan besar Para Masyaikh tidak membenarkannya. Meskipun ada yang membenarkannya namun dengan batasan yang tertentu. Walau bagaimanapun, menurut hamba yang faqir hina dina ini, Islam itu sesuai dengan setiap zaman, seruan terhadap Agama Islam juga perlu disesuaikan menurut zaman. Jika ada yang dapat menerima muzik sebagai medium untuk melakukan tugas dakwah, maka ianya dibolehkan, namun jika ianya sekadar menambahkan kelalaian, maka ianya jelas harus ditinggalkan. Muzik menyuburkan nifaq di dalam hati seperti mana air yang menyuburkan tumbuh-tumbuhan. Untuk mengatasinya, seseorang perlu memperbanyakkan istighfar dan menyedari bahawa apa yang dilakukannya itu adalah sesuatu yang mungkin boleh dianggap dosa. Hanya Allah yang dapat menilai ketulusan hati seseorang insan sama ada dia benar-benar ikhlas dalam segala tindakan dan amal perbuatannya. Jika nak main gitar, atau tubuhkan band dan menyanyikan lagu-lagu ketuhanan dengan niat dakwah, faqir rasa, buatlah ketika sedang muda dan masih ada keinginan untuk melakukannya dan banyakkkan beristighfar dan sentiasa menyesali atas segala dosa-dosa.

Berkenaan novel De Facto, hamba telah meneliti hingga ke babak 32, fiksyen thriller yang agak menarik. Konsep Wahdatul Wujud tidaklah berapa sesuai untuk diketengahkan, sebaliknya terapkanlah pemahaman tentang konsep Wahdatul Syuhud kerana ianya lebih menyelamatkan iman golongan khawas dan awam. Dari kes pembunuhan Abdullah Stanford, watak Mahazim dan organisasinya serta pelarian Syuib dari buruan pihak polis agak membingungkan. Apakah kaitannya dengan kebenaran hakikat yang cuba disampaikan? Mungkinkah pembaca yang sedang dimanipulasi? Apa yang cuba disampaikan menerusi jalan cerita ini? Cuba jadikan jalan ceritanya lebih konstruktif dengan dengan ungkapan-ungkapan yang benar secara hakikatnya dari firman Allah dan sabdaan Rasulullah Sallallahu 'Alaihi Wasalam dari menampilkan teori-teori akal yang sangat terbatas. Semak semula ejaan dan tatabahasa Melayu dan Inggeris. Novel ini akan mampu menjadi suatu inspirasi jika kebenaran dalam kandungannya adalah dari kebenaran yang hakiki.

Wallahu A'lam, Wabillahi Taufiq, Wassalam.

Faqir Maulawi Jalaluddin Ahmad Ar-Rowi

SURAT KEENAMPULUH SATU

Kepada Saudara Brave Military

Wa'alaikumussalam,

Semoga Allah Taala merahmati. Sesungguhnya Bai'ah bermaksud jual-beli antara diri kita dan Allah. Di dalam Al-Quran Allah Ta'ala telah menyatakan bahawa Dia telah membeli diri dan harta orang-orang yang beriman dan sebagai tukarannya adalah syurga.

Dalam istilah Tariqat dan Tasawwuf, Bai'ah maksudnya janji taat setia seseorang kepada perkara-perkara keimanan menerusi seseorang guru murshid. Bai'ah ini juga sebagai tanda guru murshid tersebut menerima seseorang sebagai muridnya. Seseorang yang ingin menjalani perjalanan Tariqat sesuatu Khandan Tariqat, perlulah berbai'ah supaya ilmu dan penghasilan limpahan faidhz dari gurunya akan beroleh keberkatan. Sekian, Wassalam.

Faqir Jalalludin Ahmad

SURAT KEENAMPULUH DUA

Kepada Hadhrat Syaerill Yusof, Taiping, Perak.

Salamun 'Alaikum Warahmatullahi Wabaraktuh, Wa Ba'du;

Berkenaan Syahadah Muhammad Rasulullah, hendaklah kita memahami pengertiannya menurut pandangan Syari'at bahawa Hadhrat Baginda Nabi Muhammad Sallallahu 'Alaihi Wasallam adalah Pesuruh Allah kerana pengertian Haqiqat adalah terkandung di dalam pengamalan Syari'at dan sebagai orang-orang yang beriman, kita meyakini bahawa Ruh-Ruh mereka kesemuanya adalah berasal daripada Ruh Baginda Sallallahu 'Alaihi Wasallam.

Sebagai orang yang beriman, kita bersaksi dengan kebenaran Kenabian dan Kerasulan Baginda Sallallahu 'Alaihi Wasallam. Penyaksian ini berlaku dengan pandangan mata hati yang sentiasa tertumpu ke arah Haqiqatul Haqaiq yakni Haqiqat bagi sekalian Haqiqat. Lafaz Muhammad yang kita sebut di dalam Syahadah adalah sebagai mematuhi kehendak Syari'at demi menyempurnakan Rukun Islam, bahawa kita bersaksi Nabi Muhammad Sallallahu 'Alaihi Wasallam telah diutuskan oleh Allah sebagai PesuruhNya bagi menyampaikan segala amanah dan ajaran AgamaNya.

Sekelian Para Nabi 'Alaihimussolatu Wassalam juga telah bersaksi dengan kebenaran Kenabian dan Kerasulan Baginda meskipun sebelum Baginda dilahirkan. Ini bererti Haqiqat Muhammad Sallallahu 'Alaihi Wasallam sudah ada dalam kesedaran 'Ilmiah Para Nabi tersebut. Haqiqat Muhammad adalah himpunan beberapa anasir iaitu Ruh, Nur, 'Aqal dan Qalam. Bersaksi dengan kebenaran Nur Muhammad bererti membenarkan kebenaran Haqiqat Muhammad yang merupakan ketentuan wujud Ta'ayyun Pertama sebelum Allah menjadikan sekalian makhluk.

Sepertimana sekalian Para Nabi telah bersaksi dengan kemuliaan dan kebenaran Kenabian Baginda, maka begitulah juga hendaknya sekalian orang-orang yang beriman kepada Allah dan Rasul, agar bersaksi dengan kemuliaan dan kebenaran Kenabian Baginda. Nur Muhammad Sallallahu 'Alaihi Wasallam adalah Nur yang pertama sekali dijadikan dan dari Nurnyalah sekalian Nur-Nur diciptakan. Ini bermakna, Nur Muhammad Sallallahu 'Alaihi Wasallam sudah ada dalam diri sekalian orang-orang beriman, khasnya Para Nabi, Para Rasul, Para Nabi Ulul 'Azmi, Para Sahabat dan sekalian Para 'Ulama dan Awliya Allah sehinggalah ke Hari Qiyamat.

Setiap zarrah dari zarrah-zarrah kejadian ini mengandungi Nur Muhammad Sallallahu 'Alaihi Wasallam. Kerana itulah Baginda digelar sebagai "Rahmatan Lil 'Alamin" yang bermaksud Baginda sebagai Rahmat untuk sekalian alam.

Rasail Ar-Rowi Jilid Kedua

Kesimpulannya, segala kesempurnaan Haqiqat sudah ada di dalam diri setiap orang-orang yang beriman menurut kadar kekuatan Imannya. Kekuatan Iman akan terhasil dengan cara berusaha memahami tentang Haqiqat Ilahiyyat dan Haqiqat Nubuwwat. Kerana itulah, untuk kembali kepada Allah Ta'ala dengan secara sempurna, kita perlu kembali kepada Millah Ibrahimiyah dan Sunnah Muhammadiyah dan bersaksi dengan kebenarannya. Semakin dekat kita dengan Millah dan amalan Sunnah, maka semakin dekatlah kita dengan Allah dan Rasulullah. Penzahiran kita sebagai Muhammad adalah hanya bertindak sebagai bayang-bayang kepada Haqiqat Muhammad Sallallahu 'Alaihi Wasallam yang sebenar.

*Wallahu A'lam Wa 'Ilmuhu Atamm.
Wassalam*

Faqir Jalaluddin Ahmad 'Afa 'Anhu

SURAT KEENAMPULUH TIGA

Kepada Hadhrat Khwajah Muhammad Khairi Mahyuddin Mujaddidi Zaada Majdahu, Nilai, Negeri Sembilan.

*Bismillahir Rahmanir Rahim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du.*

Dari hamba faqir Jalaluddin Ahmad ma'aruf dengan Ar-Rowi, semoga Allah mengampuninya, kehadhrat saudara Muhammad Khairi Mahyuddin, semoga Allah merahmati dan menjadikan kamu sebagai asbab Hidayat untuk manusia-manusia lain. Terlebih dahulu hamba ucapkan terima kasih di atas segala pujian tuan kepada hamba yang sangat dhaif dan haqir ini serta tidak layak menerima sebarang pujian mahupun sanjungan kerana hamba ini hanyalah ibarat debu tanah dan bergantung penuh dengan Zat As-Samad. Tiadalah sebarang daya untuk melakukan ketaatan ibadat mahupun meninggalkan maksiyat melainkan semata-mata dengan Hidayah dan Taufiq Allah Subhanahu Wa Ta'ala, Tuhan Pemelihara sekalian alam.

Adapun huraian hamba berkenaan Tariqat Naqshbandiyah Mujaddidiyah ini hanyalah sangat sedikit ibarat setitis air dari lautan ilmu yang dalam dan luas tak bertepi, apatah lagi jika dibandingkan penulisan hamba yang haqir ini dengan apa yang telah ditulis oleh Hadhrat Imam Rabbani Mujaddid Alaf Tsani Syekh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih, amatlah jauh darjahnya ibarat langit dan bumi. Walaubagaimana pun, apa yang hamba ingin cuba sampaikan adalah kekhususan Tariqat Naqshbandiyah yang mulia kerana Nisbat permulaannya adalah pada penghujung sekalian jenis Tariqat.

Rasail Ar-Rowi Jilid Kedua

Berkenaan sanad hamba, adalah kami menerima silsilah Naqshbandiyah Mujaddidiyah ini dari Guru Murshid dan Qiblat Hati hamba iaitu Hadhrat Khwajah Khwajagan Maulana Khan Muhammad Sahib di Khanqah Sirajiyah, Pakistan. Beliau menerima dari gurunya Hadhrat Maulana Muhammad 'Abdullah dan beliau telah menerima dari gurunya Hadhrat Khwajah Abu Sa'ad Ahmad Khan dan beliau telah menerima dari gurunya Hadhrat Khwajah Muhammad Sirajuddin dan beliau menerima dari ayah serta gurunya Hadhrat Khwajah Muhammad Utsman dan beliau telah menerimanya dari Hadhrat Khwajah Haji Dost Muhammad Qandahari dan beliau telah menerimanya dari Hadhrat Khwajah Ahmad Said dan beliau telah menerima dari ayahnya serta gurunya Hadhrat Khwajah Hafiz Shah Ahmad Sa'id dan beliau telah menerimanya dari Hadhrat Qutub Aqtab Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaihim Ajma'in.

Adapun berkenaan Tauhid Syuhudi seperti yang telah diketengahkan oleh Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih sangat perlu diberikan perhatian kerana kebanyakan golongan Tasawwuf dewasa ini telah terperangkap dalam Ahwal Wahdatul Wujud serta meninggalkan pengamalan Syari'at. Tauhid Syuhudi membawa kepada kesedaran 'Ubudiyyat kerana makhluk adalah selama-lamanya makhluk dan Khaliq adalah tetap sebagai Zat Yang Maha Esa dan tiada suatu apa pun yang dapat bersekutu denganNya.

Adapun Tauhid Wahdatul Wujud adalah Hal dan bukannya Maqam. Al-Hallaj Rahmatullah 'alaih telah terperangkap dalam kesedaran ini yang merupakan antara rahsia Ilahi dengan hambahambaNya dan tidak sepatutnya diucapkan kepada khalayak yang umum.

Manakala Tauhid Wahdatul Syuhud adalah maqam Musyahadah dan ianya sesuai dengan rukun Islam yang pertama iaitu mengucapkan dua kalimah Syahadah, yakni persaksian dan keyakinan kita terhadap Ketuhanan Zat Allah dengan menafikan segala kekuasaan yang ada pada segala sesuatu yang selain Allah dan juga penyaksian kita terhadap kerasulan Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam.

Wabillahi Taufiq Wal Hidayah, Wassalamu 'Alaikum Warahmatullah

Faqir Haqir,
Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi
'Ufiya 'Anhu

SURAT KEENAMPULUH EMPAT

Kepada Hadhrat Khwajah Muhammad Khairi Mahyuddin Mujaddidi Zaada Majdahu, Nilai, Negeri Sembilan.

*Bismillahir Rahmanir Rahim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du.*

Dari hamba faqir haqir yang tiada apa-apa lagi miskin, Jalaluddin Ahmad semoga Allah mengampuninya, kehadhrat saudaraku atas perjalanan Tariqat Mujaddidiyah Muhammad Khairi Mahyuddin, semoga Allah merahmatimu dengan limpahan faidhz Rabbaniyah. Surat tuan telah kami terima dan faham akan segala isi kandungannya, mudah-mudahan Allah Ta'ala memudahkan segala urusan hamba-hambaNya dalam menjalankan urusanNya. Berkenaan penulisan hamba, tiadalah daya hamba untuk melakukannya melainkan dengan bantuan dan sokongan dari Allah dan Ruhaniah sekalian Para Masyaikh jua. Melihatkan kepada kesungguhan tuan dalam mengkaji pemikiran dan pengajaran Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih adalah suatu perkara yang besar kerana beliau merupakan seorang Mujaddid untuk alaf yang kedua sesudah Hijrah Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Ada mafhum Hadits yang menyatakan bahawa Allah akan melahirkan seorang Mujaddid bagi menegakkan kesempurnaan Islam pada setiap seratus tahun. Hadhrat Imam Rabbani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih telah menjalani kehidupan di dunia ini sebagai seorang Mujaddid Islam pada kurun ke-11 Hijrah dengan menyelaraskan amalan Tariqat sesuai dengan Syari'at sehingga kedua-dua lautan ilmu itu dapat bertemu tanpa membatasi antara satu dengan yang lain. Beliau juga telah mengetengahkan konsep Wahdah Ash-Shuhud bagi menyempurnakan konsep pemahaman Wahdah Al-Wujud yang telah diketengahkan oleh Hadhrat Ibnu 'Arabi. Adapun Tauhid Wujudi ini adalah pada peringkat Fana manakala Tauhid Shuhudi adalah pada peringkat Baqa. Kesempurnaan adalah pada peringkat Jami'iyat iaitu berhimpunnya Fana dan Baqa atau dalam ertikata lain, Wahdah Al-Wujud Fi Ash-Shuhud. Wallahu 'A'lam. Berkenaan hasrat tuan hendak berziarah ke India, insya Allah faqir ini sedia berkhidmat untuk menemani tuan jika diizinkan Allah untuk kita bermusafir menziarahi Para Masyaikh di sana. Setelah faqir ini melihat kesungguhan hati tuan ingin bersahabat dan menjalinkan ukhuwah dengan hamba yang serba dhaif ini, maka Allah Ta'ala pun menggerakkan hati hamba untuk menerima saudara sebagai seorang sahabat dengan hati yang ikhlas. Mudah-mudahan kita dilimpahiNya dengan Rahmat dan Berkat. Hamba bermukim di Sri Astana, Taman Selayang, Batu Caves, Selangor dan nombor telefon hamba 012-6594811. Semoga Allah mengampunkan segala kesalahan kita yang telah lalu dan yang akan datang, Amin. Wassalam.

Faqir Maulawi Jalaluddin Ahmad Ar-Rowi 'Ufiyallahu 'Anhu

SURAT KEENAMPULUH LIMA

Kepada Hadhrat Khwajah Muhammad Khairi Mahyuddin Mujaddidi Zaada Majdahu, Nilai, Negeri Sembilan.

Wa'alaikumussalam Warahmatullahi Wabarakatuh.

Bismillahir Rahmanir Rahim.

Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;

Dari faqir Jalaluddin Ahmad ma'aruf sebagai Ar-Rowi semoga Allah mengampuninya, kehadhrat saudaraku Muhammad Khairi Mahyuddin yang berada di Nilai, Negeri Sembilan semoga Allah sentiasa merahmatimu dengan Syuhud dan Ihsan. Tahniah atas kejayaan yang telah diperolehi dalam peperiksaan Ph.D saudara dan semoga diberikan Taufiq berkhidmat untuk urusan Ad-Din. Berkenaan hasrat saudara untuk datang menziarahi faqir demi menjalinkan Silatur Rahim dan Ukhuwah adalah sangat dialukan. Hari Sabtu dan Ahad adalah sesuai kerana cuti umum dan pada kebiasaannya merupakan masa yang faqir lapangkan untuk berurusan dengan Mara Muridin. Khanqah faqir yang dhaif ini terletak di Ulu Yam, Hulu Selangor. Jika sukar hendak ke sana, boleh datang berjumpa faqir ini di Masjid Amaniah, Taman Selayang, Batu Caves, Selangor. Insya Allah, mudah-mudahan dengan kehadiran saudara yang mulia atas urusan Amar Allah dapat menambahkan lagi Jazbah dan Iradah faqir ini. Semoga Allah merahmati. Wassalam.

Faqir Haqir,

Maulawi Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KEENAMPULUH ENAM

Kepada Hadhrat Khwajah Muhammad Khairi Mahyuddin Mujaddidi Zaada Majdahu, Nilai, Negeri Sembilan.

Wa'alaikumussalam.

Bismillahi Ta'ala Wassolatu Wassalamu 'Ala Khairil Wara. Amma Ba'du;

Berkenaan Risalah Tahliliyyah yang dimaksudkan adalah karangan Hadhrat Khwajah Maulana Muhammad Hassan Jan Sahib Sirhindi Mujaddidi Naqshbandi Rahmatullah 'Alaih yang dikarang dalam bahasa Parsi dan bukannya Risalah Tahliliyyah karangan Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih. Antara si kandungannya membahaskan tentang pengertian, maksud, kelebihan dan hakikat Kalimah Tayyibah berdalilkan firman Allah dan sabdaan Rasulullah Sallallahu 'Alaihi Wasallam.

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Kalimah Tayyibah adalah asal keimanan, markaz daerah Islam, merupakan sebab untuk berjaya memasuki Syurga dan sebab untuk mencapai keredhaan Allah Subhanahu Wa Ta'ala. Beliau menyatakan mafhum sebuah Hadits yang masyhur berkenaan keagungan Kalimah tersebut bahawa jika ketujuh-tujuh petala langit dan bumi diletakkan atas sebelah timbangan manakala pada sebelah timbangan lagi diletakkan sekeping kertas yang bertuliskan Kalimah Tayyibah, nescaya pada timbangan yang diletakkan Kalimah tersebut pasti lebih memberati. Betapa Allah Subhanahu Wa Ta'ala mengagungkan Kalimah tersebut bahawa ianya telah dituliskan pada tiang-tiang 'Arash yang agung. Kalimah Tayyibah adalah diibaratkan sebagai lautan khazanah tak bertepi yang telah dikurniakannya kepada sekalian anak Hadhrat Adam 'Alaihissalam.

Walaubagaimanapun, sebahagian dari mereka telah diharamkan dari memperolehi segala nikmat tersebut kerana mereka telah mengingkari Para Nabi yang telah diutuskan oleh Allah serta tidak mematuhi perintah dan larangan Allah. Begitulah yang sedang berlaku pada Ummat Islam pada zaman ini yang telah banyak mengingkari perintah-perintah dan larangan dari Allah dan Rasul. Hanya segolongan yang akan selamat dengan memperolehi segala manafaat dan kenikmatan dari berkat Kalimah tersebut iaitu Ahli Tauhid dan Ahli Islam. Syaitan adalah musuh nyata semenjak dahulu yang sentiasa cuba berusaha sedaya upaya untuk menyesatkan dan merosakkan amalan Ummat manusia dengan menaburkan was-was yang batil yang akan menimbulkan perpecahan dikalangan Ummat. Beliau telah menyatakan mafhum sebuah Hadits yang masyhur tentang Firqah Najiyah iaitu satu golongan yang selamat daripada 73 golongan sesat, sedangkan semuanya berpegang dengan Kitab Allah. Ianya berdasarkan ayat,

"Yudhillu Bihi Katsiran Wa Yahdi Bihi Katsiran" yang bererti bahawa Allah menyesatkan ramai manusia dengan Al-Quran itu dan Dia memberikan Hidayah petunjuk kepada ramai manusia. Golongan yang sesat itu adalah mereka yang tidak membenarkan segala putusan yang Haq dari Allah dan menukarkan segala kebenaran dengan kebatilan.

Bahagian yang kedua dari Kalimah Tayyibah adalah dihiasi dengan nama Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam yang telah diturunkan Kitab Allah ke dalam hatinya yang mulia, yang telah dikurniakan dengan Syari'at bagi memahami serta menghuraikan rahsia-rahsia kandungan Al-Quran, yang mana hal keadaan zahir dan batin Baginda Sallallahu 'Alaihi Wasallam adalah Al-Quran. Baginda telah menjelaskan ayat-ayat Nasikh dan Mansukh. Para Sahabat Nabi Radhiyallahu 'anhum Ajma'in adalah mereka yang berilmu, beriman lagi bertaqwa dan merekalah yang lebih memahami Hadits-hadits yang sukar, ayat-ayat Nasikh dan Mansukh, turutan ayat-ayat yang diturunkan, yang mana mereka sekali-kali tidak menyatakannya atau memutuskan dengan perkataan atau perbuatan mereka sendiri.

Tentang perselisihan yang telah berlaku diantara mereka hendaklah kita berdiam kerana mereka adalah termasuk dalam tiga kurun yang terbaik iaitu Para Sahabat, Para Tabi'in dan Para Tabi' Tabi'in. Kemudian sesudah mereka terdapat Tabaqah Para Mujtahidin Fi Mazhab yang mana mereka adalah orang-orang yang berilmu, beriman dan bertaqwa yang mana mereka ini adalah yang terbaik sesudah tiga golongan kurun yang terbaik yang mana sebahagian mereka termasuk dalam kurun yang terbaik dan sebahagian datang sesudah kurun yang terbaik. Kemudian sesudah mereka terdapat golongan yang menuruti Para Mujtahidin dan bersepakat atas Ijma' Ummat Muhammad Sallallahu 'Alaihi Wasallam dan mereka menuruti Mazhab salah satu dari empat Mazhab yang masyhur kerana menurut mafhum Hadits Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam,

"Tidak akan bersepakat Ummatku atas kesesatan."

Ijma' adalah Hujjah Qat'iy yang boleh dijadikan sebagai dalil. Kitab-kitab yang menjelaskan secara tafsil tentang Ijma' Mazhab-mazhab ini ada dalam berjilid-jilid kitab. Namun ianya bukanlah maksud Risalah Tahliliyah ini dikarangkan. Maksud risalah tersebut dikarangkan adalah untuk menjelaskan tentang kedua-dua bahagian dari Kalimah Tayyibah. Pembahasan pertama dimulakan dengan Kalimah yang pertama iaitu LA ILAHA ILLA ALLAH - Tiada Tuhan Melainkan Allah. Maksudnya adalah mentauhidkan Zat Allah Ta'ala Yang Maha Suci yang terhimpun segala sifat sempurna dan jauh dari sifat yang binasa. Kalimah tersebut adalah sangat ringkas dan sangat bermanfaat, yang terbaik dan sangat afdhal serta mengandungi berbagai kelebihan yang agung iaitu dengan menyebutnya dengan lafaz menurut bahasa 'Arab dengan penghayatan Tauhid, tiada yang dapat menandingi kelebihan dan keunggulannya. Para 'Ulama dan Ahli Ma'rifat dari kalangan Ummat Muhammad telah mengarang banyak risalah dan kitab untuk menerangkan maknamakna, rahsia-rahsia dan ma'rifat yang terhasil menerusi keberkatan Kalimah tersebut.

Adapun pengertian kalimah tersebut adalah:

- 1. LA MA'BUD ILLA ALLAH - Tiada Yang Disembah Melainkan Allah**
- 2. LA MAQSUD ILLA ALLAH - Tiada Yang Dikehendaki Melainkan Allah**
- 3. LA MAWJUD ILLA ALLAH - Tiada Yang Wujud Melainkan Allah**

Pengertian pertama adalah untuk Salik peringkat Muftadi iaitu permulaan, pengertian kedua adalah untuk Salik peringkat Mutawassit iaitu pertengahan dan pengertian ketiga adalah untuk Salik peringkat Muntahi iaitu peringkat tinggi. Penjelasan tentang segala pengertian ini ada disembunyikan secara huraian yang panjang lebar di dalam kitab-kitab.

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Seluruh Para Ahli Ma'rifat telah pun mengiktirafkan di dalam kitab-kitab mereka bahawa lafaz yang suci "Allah" adalah Isim Mushtaq yakni suatu kata nama yang terbit dari suatu perkataan yang lain, merupakan nama bagi Zat yang mengurniakan segala pengetahuan dan rahsia Kalimah Tayyibah, bahawa Dia adalah Zat yang tiada sebarang sekutu bagiNya.

**LA ILAHA ILLA ALLAHU WAHDAHU LA SYARIKA LAHU, LAHUL MULK
WALAHUL HAMD WA HUWA 'ALA KULLI SYAI-IN QADIR.**

Tiada Tuhan Melainkan Allah KeesaanNya Tiada Yang Bersekutu BagiNya, BagiNyalah Segala Kerajaan Dan BagiNyalah Segala Pujian Dan Dia Maha Berkuasa Atas Segala Sesuatu.

Bahawa kalimah ini adalah bagi menjelaskan kefahaman tentang LA ILAHA ILLA ALLAH. Bahawa Dialah yang memberikan kemuliaan dan kehinaan, yang segala sifat adalah dari SifatNya dan pujian para pemuji adalah pujian terhadapNya. Yang dituntut adalah Al-Idrak yakni kefahaman dalam memahami erti kalimah tersebut kerana Idراك adalah syarat bagi Ta'arif, apabila tiada Idراك maka tiadalah Ta'arif yang bermaksud bahawa jika tiada terhasil kefahaman yang sempurna terhadap hakikat Kalimah tersebut, maka tidak akan terhasillah Ma'rifat yang sempurna terhadap Allah Ta'ala. Bahawa Allah tidak dapat dita'birkan sebagai Zat Yang Maha Suci melainkan setelah ditasdiqkan kewujudanNya, bahawa Dia adalah Zat Yang Mawjud, bukan dengan kewujudan yang di luar daripada Zat dan Dia adalah Tunggal yang tiada sesiapa pun yang bersekutu denganNya pada ZatNya dan Sifat-sifatNya.

Dia Maha Mendengar dan tidak tuli, Dia Maha Melihat dan tidak buta, Dia Maha Berkata-kata tanpa lidah, Dia Maha Berkuasa tanpa sebarang laskar, Dia Maha Mengetahui tanpa perlu belajar, Dia Maha Hidup tanpa memerlukan Ruh, Dia Maha Berkehendak tanpa sebarang paksaan, Dia Maha Pencipta tanpa sebarang asbab bahkan kesemuanya adalah Sifat Zat Yang Maha Suci. Dia Maha Memiliki Ketinggian tanpa sebarang pergantungan terhadap sebarang alat mahupun asbab. Dia adalah Zat Azali, Sedia-ada, Yang Memulakan segala sesuatu dan Maha Abadi yang kekekalanNya tiada penghujungan. Dia adalah Maha Suci dari sebarang takluk dengan masa dan tempat, bahawa Dialah Pencipta sekalian masa dan tempat.

Uu Ta'ala Khaliq Zaman Wa Makan Ast.

Allah Ta'ala Adalah Pencipta Masa Dan Tempat

ZatNya Yang Maha Suci adalah tidak bersifat baharu, tidak memerlukan tempat, tidak bertukar ganti dan tidak berubah-ubah. Kewujudan ZatNya dan segala Sifat Wujud bagi ZatNya adalah Wujud Haqiqi dan kewujudan segala sesuatu yang selainNya adalah Wujud Majazi.

Rasail Ar-Rowi Jilid Kedua

Jika ada sesuatu yang wujud selainNya, maka kewujudannya adalah sebagai bayangan wujud yang haqiqi. Wahdaniyyat Allah Ta'ala berkehendakkan kepada Tafarrud yakni Dia bersendirian dalam UrusanNya.

Jika ada sesuatu selainNya yang wujud tsabit pada martabat ini, maka tiadalah dinamakan sebagai Wahdaniyyat. Allah Maha Mengetahui segala yang bersifat Kulliyyat dan Juziyyat yakni Dia sangat mengetahui segala pengetahuan yang bersifat keseluruhan mahupun juzuk-juzuk ilmu pengetahuan yang kecil dan halus. Dia Maha Mengetahui berat timbangan gununganang dan sukatan air lautan dan bilangan butiran hujan dan bilangan jumlah hari dan malam, dan tiada sesiapa pun yang mengetahuinya melainkan Allah, walaupun daun-daun yang gugur ke bumi. Sesuai dengan firman Allah dalam Surah Al-An'aam ayat 59:

Ma Tasqutu Min Waraqatin Illa Ya'lamuha, Wala Habbatin Fi Zulumatil Ardhz, Wala Ratbin Wala Yabisin, Illa Fi Kitabin Mubin.

Tiada daunan yang jatuh melainkan Dia Mengetahuinya, Dan tiada biji benih di dalam kegelapan bumi, Dan tiada sesuatu yang basah mahupun kering, Melainkan terkandung di dalam Kitab Lauh Mahfuz Yang Nyata.

Demikianlah serba sedikit dari isi kandungan Risalah Tahliliyah yang dapat faqir terjemahkan dengan perkataan untuk tatapan tuan yang mulia dalam kesuntukan masa. Insha Allah jika berkesempatan, akan faqir terjemahkan maksud isi kandungan risalah tersebut.

*Wallahu A'lam Wa 'Ilmuhu Atam, Wabillahi Taufiq Wal Hidayah,
Wala Hawla Wala Quwwata Illa Billah,
Wassalamu 'Alaikum Warahmatullah. Wasallallahu 'Ala Khairi Khalqihi,
Subhanallahi Wabihamdihi.*

Az Faqir Haqir La Syaik Miskin,
Jalaluddin Ahmad Ar-Rowi
Ghaffarallahu Lahu Wali Walidaihi

SURAT KEENAMPULUH TUJUH

Kepada Hadhrat Muhammad Tahair Abdul Rahman, Sentul, Kuala Lumpur.

*Bismillahi Ta'ala Wassolatu Wassalamu 'Alan Nabiyyil Mustafa Muhammad
'Abdillahil Mujtaba Wa 'Ala Man Ittaba'al Huda. Amma Ba'du;*

Semoga Allah mengurniakan limpahan Rabbaniyah kepada mereka yang sentiasa mengharapkan limpahan Faidhz dariNya. Adapun hal-hal yang berlaku ketika terlelap ataupun tertidur adalah mu'tabar di kalangan ahli Tasawwuf dan Tariqat ketika mereka sedang fana dalam Zikir dan Muraqabah. Berkenaan ahwal tuan hamba yang seakan terlelap ketika sedang berzikir sesudah Solat Zohor yang kelihatan ternampak seolah-olah kain atau asap atau cahaya yang berwarna putih hamper-hampir datang menutupi seluruh badan. Itu adalah Tajalliyat Faidhz Shuyun Zatiyah yang merupakan penzahiran bayangan Zat Allah Subhanahu Wa Ta'ala.

Hal berkenaan adalah merupakan Muqaddimah kepada Musyahadah Alam Amar. Perjalanan Ruhaniah tuan sudah menempuh Alam Malakut menerusi Zikirullah pada Latifah Qalb dan Alam Jabarut menerusi Zikirullah pada Latifah Ruh. Kini adalah menjadi giliran tuan untuk menempuh Alam Lahut yang mana bertakluk pada Latifah Sirr di sebelah kiri dada pada anggaran dua jari dari puting tetek kiri menghala ke arah tengah dada. Nur Faidhznya adalah putih dan merupakan maqam Wilayat Nabi Musa 'Alaihissalam. Pada Latifah Sirr ini, Salik akan mengalami Tajalli Shu'un Zatiyah yakni bayangan pekerjaan Zat Ilahi. Alam Lahut merupakan alam ketuhanan yang mana tiada lagi pengaruh makhluk dalam ingatan Salik. Ingatan Salik akan mula tertumpu pada Zat Ilahi. Pada maqam latifah ini juga, seseorang Salik akan mula berkata-kata dengan Allah di dalam hatinya sepertimana Hadhrat Baginda Nabi Musa 'Alaihissalam telah berkata-kata dengan Allah Ta'ala. Allah Ta'ala telah berkata-kata langsung dengannya yang mana sifat berkata-kata adalah sifat ZatNya yang tsabit. Maka, Salik dianjurkan agar memperbanyakkan Solat Sunnah setelah menyempurnakan yang Fardhu dan yang Muakkadah kerana di dalam Solat seseorang hamba dapat menghayati hubungan komunikasi antara dirinya dan Allah Subhanahu Wa Ta'ala, memelihara zikir, membaca Al-Quran, banyakkan berdoa bermunajat dan bermuraqabah. Sentiasa Nigah Dahsyat memerhatikan limpahan Faidhz dari Ilahi sama ada dengan Wasitah mahupun tanpa Wasitah ketika kamu sedang berdiri, duduk mahupun berbaring sambil menyebut Allah Allah secara tersembunyi pada Latifah Sirr sambil Wuquf Qalbi. Jika dapat dihidupkan serentak pada Latifah Qalb, Ruh dan Sirr adalah lebih baik. Semoga Allah memberikan Taufiq. Hamba yang faqir haqir ini mendoakan tuan hamba agar Allah mengurniakan keampunan, rahmat, cinta mahabbah, 'afiyat di dunia dan akhirat serta lautan kesempurnaan dari limpahan Faidhz dan keberkatan sekalian Para Masyaikh Akabirin Naqshbandiyah Mujaddidiyah. Amin Ya Rabbal 'Alamin.

SURAT KEENAMPULUH LAPAN

Kepada Hadhrat Muhammad Tahair Abdul Rahman, Sentul, Kuala Lumpur.

Wa'alaikumussalam Warahmatullahi Wabarakatuh.

Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;

Semoga Allah mengurniakan limpahan FaidhNya yang berkekalan kepada orang-orang yang sentiasa bertawajjuh KehadhratNya. Adapun berkenaan Tajalliyat Shu'un Zatiyah, Tajalliyat bererti penzahiran, penjelasan atau manifestasi, Shu'un adalah lafaz jamak bagi Shan yang bererti perkara, urusan, pekerjaan yang besar, hal keadaan, kedudukan, kepentingan, hubungan, perkaitan tentang sesuatu, manakala Zatiyah adalah sesuatu yang berkaitan dengan Zat Ilahi. Pengertiannya secara kasar bererti penzahiran perbuatan dan tindakan ZatNya. Penzahiran ini terzahir pada seseorang Salik setelah Latifah Qalb dan Latifah Ruhnya hidup dengan Zikrullah. Penzahiran ini tidak datang dalam bentuk yang sama pada setiap Salik namun adalah berdasarkan atas dasar petunjuk yang sama. Pengalaman ruhaniah yang dialami oleh seseorang Salik adalah berbeza antara satu sama lain bergantung atas kesempurnaan Tawajjuhnya terhadap Zat Allah dan beramal dengan amalan Sunnah Nabawiyah dalam dirinya. Seperti yang kita sudah pun maklum bahawa cahaya Nur pada Latifah Qalb adalah kuning manakala bagi Latifah Ruh adalah Merah. Cahaya Latifah Qalb dan Ruh ini ada pada setiap insan kerana secara semula jadinya genetik Hadhrat Nabi Adam, Nabi Nuh dan Nabi Ibrahim 'Alaihimus Solatu Wassalam telah ada dalam setiap diri anak-anak Adam. Pada mulanya seseorang Salik akan tertarik pandangannya terhadap kedua-dua warna ini di luar dirinya yang terletak dari bawah 'Arash sehinggalah ke bawah Bumi yang dinamakan sebagai Sair Afaqi. Setelah seseorang Salik itu banyak melakukan Riyadhah latihan keruhanian, maka pandangan Salik akan mula terpandang sinar cahaya kedua-dua warna ini di dalam dirinya yang dinamakan sebagai Sair Anfusi. Sinar Kuning adalah sinar Wilayat Nabi Adam 'Alaihissalam manakala sinar merah adalah sinar Wilayat Nabi Nuh dan Nabi Ibrahim 'Alaihissalam. Seseorang Salik adakalanya tidak menyedari bahawa pandangannya telah terpandang cahaya kedua-dua sinar ini di dalam dirinya ketika dia melakukan zikir pada Latifah Qalb dan Ruh, namun itu tidaklah bermakna zikir yang dikerjakan tiada mendatangkan kesan pada dirinya. Adapun Latifah Qalb adalah tempat penzahiran segala macam perbuatan dan tindakan Allah 'Azza Wa Jalla yang dinamakan sebagai Tajalliyat Af'aliyah. Tajalliyat ini berlaku pada Latifah Qalb kerana ianya merupakan cermin Alam Malakut yakni alam pemerintahan sebuah kerajaan yang maha besar pentadbiran dan pengurusannya yang kakitangannya adalah terdiri dari Para Malaikat. Mereka terdiri dari Para Malaikat Muqarrabin yang dihampirkan kedudukan mereka dengan Allah Ta'ala, Para Malaikat yang menanggung 'Arash, Para Malaikat yang menguruskan penyusunan bintang-bintang di langit, Para Malaikat yang sentiasa bertasbih memuji-muji kebesaran dan keagunganNya dan amat banyak untuk diuraikan satu persatu. Kesedaran tentang kewujudan Para Malaikat sememangnya sudah ada dalam diri setiap orang yang beriman meskipun dia tidak pernah melihat Malaikat.

Pada Latifah Ruh adalah tempat penzahiran segala Sifat Tsubutiyah bagi Zat Allah Subhanahu Wa Ta'ala, yakni sifat-sifat yang tsabit ditetapkan bagi ZatNya iaitu Hayyun bererti Maha Hidup. 'Alimun bererti Maha Mengetahui. Qadirun bererti Maha Berkuasa. Muridun bererti Maha Berkehendak. Sami'un bererti Maha Mendengar. Basirun bererti Maha Melihat. Mutakallimun bererti Maha Berkata-kata dan Khaliquun yang bererti Maha Pencipta. Tajalliyat ini berlaku pada Latifah Ruh kerana ia merupakan cermin bagi Alam Jabarut yang bererti alam kebesaran dan kesombonganNya dengan sifat-sifat yang tetap tsabit bagi ZatNya. Para Salik yang berzikir pada Latifah Ruh dengan sempurna akan dikurniakan limpahan kesedaran tentang sifat-sifat Tsubutiyah ini dalam dirinya meskipun dia belum dapat menyaksikan sinar cahaya kedua-dua Latifah ini di dalam dirinya. Pada Latifah Ruh, seseorang Salik akan mula menyedari bahawa Allah Ta'ala telah mengurniakan sifat-sifat tersebut pada diri manusia dalam keadaan yang tidak sempurna dan terbatas. Kesempurnaan sifat-sifat tersebut hanya ada pada Allah Subhanahu Wa Ta'ala kerana DiriNya adalah Zat yang memiliki segala kebesaran dan layak untuk bersikap sombong kerana sesuai dengan kebesaran dan keagungan yang dimilikiNya.

Latifah Sirr adalah tempat penzahiran urusan pekerjaan Zat Allah Subhanahu Wa Ta'ala dan dikenali sebagai Tajalliyat Shu'un Zatiyah yang mana segala urusanNya adalah rahsia yang dihidupkan dari pengetahuan hamba-hambaNya dan sebahagian makhlukNya. Sinarnya berwarna putih. Sepertimana pada Latifah Qalb dan Ruh, pada mulanya Salik akan tertarik pandangan matanya ke arah warna putih yang berada di luar dirinya dan seterusnya akan menyaksikan sinar cahaya putih tersebut di dalam dirinya. Ianya merupakan Wilayah Nabi Musa 'Alaihissalam dan sinar cahayanya adalah putih. Setelah Latifah Qalb dan Latifah Ruh Salik sudah mula kembali bertawajjuh kepada Hadhrat Zat Ilahi dengan sempurna keadaan Fananya, maka sinar dari Latifah Sirr yang berwarna putih akan mula diperlihatkan kepada Salik dan ini adalah menandakan bahawa Latifah Sirr juga sudah dibukakan pintu hatinya untuk kembali bertawajjuh Kehadhrat Zat Allah Ta'ala. Sepertimana yang telah hamba nyatakan bahawa pada Latifah Sirr ini adalah tempat Allah menzahirkan segala urusan pekerjaan besar yang berada dalam penguasaanNya.

Adapun jumlah bilangan zikir yang ditetapkan oleh Para Masyaikh Naqshbandiyah Mujaddidiyah adalah 24,000 kali sehali semalam menyebut lafaz Ismu Zat. Walaubagaimana pun, yang demikian itu adalah dasar yang telah ditetapkan, namun adakalanya Salik yang berkesungguhan dan besar serta kuat kemahuan meskipun kurang kemampuan sering mendapat limpahan kurniaan dari Allah Ta'ala kerana kelemahan mereka dan pergantungan harapan mereka yang kuat terhadap bantuan dari Allah dan sokongan Ruhaniah dari sekalian Para Masyaikh Akabirin dalam Silsilah 'Aliyah Naqshbandiyah atau salah seorang atau sebilangan dari mereka menerusi kekuatan dan keberkatan amalan Rabitah, maka perjalanan yang sukar menjadi mudah, perjalanan yang panjang menjadi singkat dan yang jauh menjadi dekat. Ada juga Salik yang tidak menyedari ketika awal perjalanan suluknya kerana

Rasail Ar-Rowi Jilid Kedua

mabuk Sukr dan Fana. Dalam Tariqat Naqshbandiyah ini, peningkatan Ruhaniah bukanlah berdasarkan kepada amalan sebaliknya dengan bertawajjuh terhadap limpahan kurniaan Faidhz dari Allah Ta'ala. Maka sebagai anjuran dari faqir, hendaklah kamu berzikir pada ketiga-tiga Lataif tersebut iaitu Qalb, Ruh dan Sirr secara berasingan satu persatu menurut turutan dan setelah ketiga-tiga Latifah itu hidup dengan Zikrullah, maka hendaklah menyebutkan lafaz zikir Ismu Zat secara serentak pada ketiga-tiga Latifah sehingga kesemuanya bertawajjuh mengingati Zat Allah Subhanahu Wa Ta'ala.

Adapun yang dimaksudkan dengan Wasitah adalah perantara. Memerhatikan limpahan Faidhz dengan Wasitah bererti dengan membayangkan gambaran perantara untuk menerima limpahan Faidhz iaitu dari Allah kepada Ruhaniah Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam dan kepada Rauhaniah sekelian Para Masyaikh Akabirin Silsilah 'Aliyah Naqshbandiyah Mujaddidiyah sehinggalah kepada Murshid yang memberikan Bay'ah dan Talqin Zikir Tariqat kepadanya. Bayangan Ruhaniah Murshid hendaklah dibayangkan sedang berada di hadapannya dan melakukan tambatan hati secara Rabitah dengannya sehingga merasakan Fana Fi Syeikh dan ini akan memberikan kesan dan faedah yang lebih besar terhadap Salik. Perlulah difahami bahawa Wasitah yang paling hampir bagi seseorang Murid yang Salik adalah Murshidnya sendiri, kerana Murshid adalah orang yang membimbing Ruhani Murid untuk menuju Fana Fi Rasul dan Fana Fillah. Membayangkan limpahan Faidhz tanpa Wasitah juga akan tetap mendatangkan faedah kepada seseorang Murid namun tidak mendatangkan sebarang faedah kepada seseorang Salik kerana bagi setiap Salik yang berzikir Ismu Zat tanpa Fana Fi Syeikh maka tiadalah peningkatan darjat ruhaninya, namun bagi Salik yang semata-mata Rabitah dengan sempurna kaifiyat Fana Fi Syeikh maka ianya adalah mencukupi walau tanpa zikir Ismu Zat dan Nafi Itsbat sekalipun. Anjuran faqir ini, hendaklah melatihkan diri dengan Nigah Dahsyat samada dengan Wasitah mahupun tanpa Wasitah kerana kedua-dua kaedah ini adalah penting untuk menghasilkan pencapaian Ihsan. Akhir kata, Masyaikh telah bermadah:

Zikir Go Zikir Ta Tura Jaan Ast.

Safaey Dil Az Zikri Rahman Ast.

Berzikir terus berzikir sehinggalah kamu hidup.

Bersih hati akan terhasil dengan mengingati Zat Yang Maha Pemurah.

Banyakkanlah berdoa agar disingkapkanNya segala hijab dalam pemahaman dan semoga Allah Ta'ala mempermudah segala urusan. Amin, Amin, Amin Ya Rabbal 'Alamin.

Wabillahi Taufiq Wal Hidayah. Wassalamu 'Alaikum Warahmatullahi Wabarakatuh.

Faqir Haqir La Syaik Miskin,

Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi 'Ufiya Allahu 'Anhu.

Naqshbandi Mujaddidi

SURAT KEENAMPULUH SEMBILAN

Kepada Hadhrat Muhammad Tahair Abdul Rahman, Sentul, Kuala Lumpur.

*Wa'alaikumussalam Warahmatullahi Wabarakatuh,
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;*

Adapun berkenaan ahwal kamu sekarang, ada baiknya jika hanya menumpukan zikir Ismu Zat pada Latifah Sirr kerana latifah tersebut memerlukan pengkhususan Tawajjuh. Sesudah melakukan Kaifiyat Zikir beserta Wuquf Qalbi dan Baz Gasht, hidupkan Latifah Qalb dan Latifah Ruh dengan Zikir Allah Allah. Setelah merasakan Latifah Qalb dan Ruh sudah hidup dengan Zikrullah, tumpukan pada Latifah Sirr dengan sepenuh Tawajjuh iaitu dengan memandang dengan pandangan Nafs ke arah Latifah Sirr pada kedudukan dua jari di atas puting tetek kiri menghala ke arah dada. Sepertimana Latifah Qalb dan Ruh perlu dihidupkan dengan Zikrullah, begitulah juga pada Latifah Sirr bahkan pada setiap Lataif. Apabila Lataif sentiasa menyebut Allah Allah, ianya akan menjadi Fana, kemudian akan mencapai Baqa, adakalanya cepat dan adakalanya lambat menurut kadar kemampuan masing-masing dan kekurniaan Allah Subhanahu Wa Ta'ala. Untuk mencapai nikmat yang berterusan dalam pengabdian kepada Allah Ta'ala, kita perlu sentiasa mengingati ZatNya dalam apa jua keadaan sekalipun sama ada ketika adanya kekuatan dan kelazatan dalam ibadah mahupun ketika lemah dan terasa tiada nikmat dalam ibadat. Ketika dikurniakan kekuatan untuk melaksanakan ketaatan dan merasakan kelazatan dalam melaksanakannya, maka hendaklah kita bersyukur, bertasbih dan beristighfar. Ketika merasa kekurangan dan kelemahan dalam amalan ketaatan sehingga terasa tiada nikmat, maka hendaklah bersabar kerana Allah berserta dengan orang-orang yang Sabar. Bersabar bukan sahaja ketika menghadapi kesusahan, bahkan dalam keimanan dan amalan salih juga hendaklah sentiasa bersabar dalam mengharap limpahan kurniaan Rahmat Allah Subhanahu Wa Ta'ala. Seseorang beriman tidak akan masuk Syurga kerana disebabkan amalannya, tetapi semata-mata dengan Rahmat Allah Subhanahu Wa Ta'ala. Kemajuan dalam Tariqat Naqshbandiyah ini bukanlah kerana amalan, tetapi semata-mata dengan kurniaan Allah Subhanahu Wa Ta'ala. Hendaklah sentiasa ingata bahawa tiada daya dan upaya untuk melakukan sebarang amalan ketaatan mahupun meninggalkan sebarang amalan kemaksiyatan melainkan dengan Taufiq dan Hidayah dari Allah Subhanahu Wa Ta'ala. Ketika merasa kekuarangan dalam amalan, hendaklah beristighfar dan bertaubat dan segera kembali kepada Allah dengan Inabat menerusi sebutan Baz Gasht beberapa kali dan ambillah sikap Wara' dalam menunaikan ketaatan. Tinggalkan amalan Nawafil yang berat dan tumpukan dengan amalan Zikir Ismu Zat pada Latifah Sirr sambil memandang pada kedudukan Latifah tersebut dan Nigah Dasyat memerhatikan limpahan Faidhz terlimpah pada Latifah Sirr dengan cahaya Nur Putih. Jika cahaya Latifah Qalb dan Ruh terlenyap tidak mengapa, tumpukan hanya cahaya Latifah Sirr.

Apabila Latifah Sirr hidup dengan zikrullah, maka akan terhasillah peningkatan Batin dalam dirinya dan antara tanda-tanda hidupnya Latifah Sirr dengan Zikrullah, maka akan terzhairlah perkara-perkara yang ajaib dan pelik ketika sedang berzikir. Seseorang Salik akan mula meninggalkan perkara yang membuang masa sia-sia dan tidak berfaedah dan akan mula terbit keghairahan untuk melakukan amalan kebajikan. Berzikirlah sehingga merasakan getaran pada Latifah Sirr sebagaimana yang kamu telah rasa pada Latifah Qalb dan Latifah Ruh. Semoga Allah Ta'ala mengurniakan Rahmat kepadamu. Sebelum faqir ini mengundurkan diri, bagaimana dengan catatan kuliah terakhir kitab Ibtidai Suluk? Insha Allah, kita akan memulakan kuliah kitab Hidayah At-Talibin secepat mungkin. Wassalam

Faqir Haqir,
Maulawi Jalaluddin Ahmad

SURAT KETUJUHPULUH

Kepada Hadhrat Muhammad Tahair Abdul Rahman, Sentul, Kuala Lumpur.

Bismillahi Ta'ala Wassolatu Wassalamu 'Ala 'Ibadihil Ladzinas Stafa, Wa Ba'du;

Dari hamba Faqir Haqir Maulawi Jalaluddin Ahmad 'Afa 'Anhu, kehadhrat Muhammad Tahair semoga Allah merahmatimu dan menyucikan dirimu dan mudah-mudahan menjadi asbab untuk menyucikan manusia-manusia yang lain. Adapun berkenaan ahwal Fana dan Baqa, sesungguhnya telah pernah berlaku kepada sekalian Para Sahabat Ridhwanullahi 'Alaihim Ajma'in khasnya kepada Hadhrat Sayyidina Abu Bakar As-Siddiq Radhiyallahu Ta'ala 'Anhu dan Para Khalifah Rasulullah. Istilah Fana dan Baqa memang tidak digunakan secara meluas dan terbuka dalam kehidupan Para Sahabat namun segala kesempurnaan ahwal Fana dan Baqa telah dialami oleh sekalian Para Sahabat khasnya pada Khulafa Ar-Rashidin dan golongan Ahli Suffah dengan berkat Tawajjuh Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam samada secara mereka sedari mahupun tidak sedari. Para Sahabat telah mencapai kesempurnaan Fana dan Baqa menerusi Suhbah yang merupakan antara amalan utama dalam perjalanan Tariqat Naqshbandiyah Mujaddidiyah. Dengan keberkatan Tawajjuh Hadhrat Baginda Nabi Sallallahu 'Alaihi Wasallam, Para Sahabat telah mengalami ahwal Fana sehingga mereka telah menerima Islam sebagai Agama dalam kehidupan mereka dan menerima kurniaan keimanan terhadap Allah dan Rasul. Penerimaan mereka terhadap Islam adalah merupakan tanda bahawa mereka telah Fana Qalb dan Nafsnnya, lalu mereka menerima Agama Islam dan Iman dengan hati yang terbuka dan mereka tergolong dalam sekalian kalangan Para Sahabat secara umum.

Para Sahabat yang sentiasa bersuhbah dengan Hadhrat Baginda secara zahir mahupun batin, mereka telah mengalami ahwal Baqa dan mereka sentiasa dapat melaksanakan tanggungjawab terhadap Allah dan Rasul dalam kegiatan seharian mereka dan berkhidmat serta bergaul dengan makhluk. Dengan ahwal Baqa ini, Para Sahabat telah sanggup berkorban seluruh diri dan harta mereka demi mencapai Hakikat Baqa dengan Hadhrat Zat Allah Ta'ala sebagai matlamat yang kekal abadi. Para Sahabat telah berusaha mencapai maqam Baqa ini dalam berbagai-bagai cara. Ada yang berusaha mencapainya menerusi Solat, ada yang menerusi Puasa, ada yang menerusi Zikrullah, ada yang menerusi pembacaan Al-Quran, ada yang menerusi Sadaqah, ada yang menerusi Dakwah, ada yang menerusi Jihad dan ada yang semata-mata dengan mengharap berkat Tawajjuh Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam menerusi amalan Suhbah. Para Sahabat telah sanggup berkorban dengan seluruh masa, harta, jiwa dan raga demi mempertahankan kesucian Agama Islam dan kemuliaan Allah dan Rasul sehingga sanggup mati di Jalan Allah Ta'ala. Kesemuanya itu menunjukkan kepada kita bahawa mereka sudah Fana hati dan nafsu mereka dan dalam jiwa dan ingatan mereka hanya satu perkara sahaja yang mereka fikirkan iaitu keredhaan dan kecintaan kepada Allah Subhanahu Wa Ta'ala hingga sentiasa kekal Baqa dalam ingatan mereka. Ahwal Fana dan Baqa telah terhimpun dalam diri mereka dengan berkat Suhbah mereka dengan Hadhrat Baginda Rasulullah Sallallahu 'Alaihi Wasallam yang mana dalam kesempatan Suhbah itu, Baginda telah memberikan Tawajjuhnya terhadap Para Sahabat yang hadir dalam Suhbah meskipun tanpa mereka menyedarinya. Suhbah terbahagi kepada dua jenis iaitu Suhbah Zahir dan Suhbah Batin. Suhbah Zahir adalah duduk bersahabat secara Zahir dengan orang Salih dengan memelihara adab tertib dan memberikan sepenuh penghormatan terhadapnya manakala Suhbah Batin adalah duduk bersahabat dengan orang Salih secara Batin iaitu tanpa kehadiran orang Salih tersebut secara Zahir di Alam Ajsad ini, hanya di Alam Mitsal dalam khayalan seperti mana Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu yang bersahabat secara Batin dengan Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Inilah yang diibaratkan sebagai Rabitah yakni bersuhbah secara Batin dengan Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam dan sekalian Para Masyaikh dalam Silsilah 'Aliyah Naqshbandiyah Mujaddidiyah, khasnya bersuhbah dengan guru yang Murshid yang dinamakan sebagai Rabitah. Dengan berkat amalan Rabitah ini, maka Salik yang belum Fana akan segera mencapai Fana manakala yang sudah Fana akan segera mencapai Baqa dan kepada yang sudah Baqa akan terus menaiki tangga peningkatan 'Uruj menuju Kehadhrat Allah Subhanahu Wa Ta'ala bersama-sama dengan jemaah Para HambaNya beserta dengan KeredhaanNya. Ini adalah terhasil menerusi amalan Rabitah yang teguh dan Istiqamah lalu Salik tersebut akan menerima limpahan Faidhz dan berkat Tawajjuh dari Syekh Murshidnya dan Para Masyaikhnya yang bertalian sehingga kepada Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam sebagaimana Para Sahabat telah menerima keberkatan Tawajjuh Hadhrat Nabi dalam Suhbah mereka dengan Hadhrat Baginda Sallallahu 'Alaihi Wasallam.

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Cubalah teliti kembali hadits-hadits dan kisah-kisah kehidupan Para Sahabat Ridhwanullah 'Alaihim Ajma'in dalam kitab Fadhilat Zikir dan Hikayat Sahabah karangan Hadhrat Maulana Muhammad Zakariya Kandhlawi Rahmatullah 'Alaih yang mana terkandung ahwal mereka yang Fana meninggalkan segala kehendak dan keinginan Nafsu dan Duniawi lalu bertawajjuh kepada Allah, Rasul dan Alam Akhirat sehinggakan ahwal mereka yang Baqa iaitu sentiasa mengingati Allah dalam apa jua keadaan senang mahupun susah dan berpegang teguh dengan amalan Sunnah Nabawiyah 'Alaihis Solatu Wassalam sehingga mereka meninggalkan kehidupan dunia ini.

Dalam suatu keadaan, pernah sekali peristiwa Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam pernah memberitahu kepada seorang Sahabat yang bernama Hadhrat Abu Hurairah Radhiyallahu 'Anhu sambil memberikan kasut Baginda Sallallahu 'Alaihi Wasallam yang mulia seraya bersabda:

"Ambillah kasutku ini sebagai suatu tanda dan isytiharkanlah di kalangan orang-orang Islam bahawa barangsiapa yang mengucapkan **LA ILAHA ILLA ALLAH MUHAMMADUR RASULULLAH** dengan ikhlas, maka dia pasti masuk Syurga."

Hadhrat Sayyidina 'Umar Al-Khattab Radhiyallahu 'Anhu telah bertemu dengan Hadhrat Abu Hurairah Radhiyallahu 'Anhu di pertengahan jalan dan bertanya kepadanya ke mana dia hendak pergi. Dia telah memberitahunya kepada Hadhrat 'Umar Radhiyallahu 'Anhu bahawa Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam telah memberitahunya Hadits yang sedemikian. Hadhrat 'Umar Radhiyallahu 'Anhu telah menjadi marah dan tidak bersetuju dengan perkataan tersebut lalu telah memukul Hadhrat Abu Hurairah Radhiyallahu 'Anhu hingga tersungkur. Tidak ada seorang pun yang berani membantah terhadap tindakan Hadhrat Sayyidina 'Umar Radhiyallahu 'Anhu dan tidak pula beliau dikafirkan kerana pendapatnya yang berlainan. Dari peristiwa tersebut dengan petunjuk dan ilham dari Allah Ta'ala, hamba yang dhaif faqir haqir ini dapat melihat dua ahwal yang berbeza pada dua orang Sahabat yang mulia ini. Hal Fana telah berlaku kepada Hadhrat Abu Hurairah Radhiyallahu 'Anhu setelah mendengar ungkapan dari Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Hatinya dan segala Nafsunya telah menjadi Fana dengan limpahan Nur pada perkataan Hadhrat Baginda Sallallahu 'Alaihi Wasallam sehingga Sahabat ini tanpa memikirkan apa-apa terus pergi bertemu dengan orang ramai sambil memegang kasut Hadhrat Baginda Sallallahu 'Alaihi Wasallam dan mendakwahkan kenyataan tersebut. Ini tidak lain adalah hal keadaan orang yang Fana serta menjadi Sukr mabuk Ruhnya seketika setelah meminum dari limpahan Ruhaniah Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Adapun pada Hadhrat 'Umar Radhiyallahu 'Anhu, beliau telah melepasi hal keadaan Fana dan sudah berada pada maqam Baqa dan beliau dapat berfikiran dengan waras bahawa dari ungkapan Hadhrat Baginda Rasulullah Sallallahu 'Alaihi Wasallam tersebut, ianya memerlukan penjelasan yang lebih dalam.

Ruh beliau berada dalam keadaan Sahwu yakni sedar dan Baqa dengan peraturan dan hukum-hukum serta batas-batas Allah Subhanahu Wa Ta'ala. Tindakan beliau menolak kenyataan tersebut bukanlah kerana beliau ingkar, tetapi beliau mahukan kefahaman yang lebih terhadap maksud kenyataan tersebut kerana menurut pertimbangan akalunya yang waras, kenyataan keimanan perlu disertai dengan amalan yang Salih dan beliau tidak mahu umat Islam hanya sekadar bergantung dan berpuas hati dengan ucapan Kalimah Tayyibah sahaja dengan mengeneipkan kepentingan Solat, Puasa, Zakat, Haji dan amalan-amalan kebajikan yang lainnya. Kerana itulah terdapat sebuah mafhum Hadits Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam menyatakan tentang kelebihan Hadhrat 'Umar Radhiyallahu 'Anhu bahawa,

"Jika ada Nabi sesudahku, maka 'Umarlah yang paling layak menjadi Nabi."

Semoga Allah meredhai keduanya dan memasukkan kita dalam golongan yang mengasihi mereka serta mengurniakan kepada kita segala kesempurnaan Ahwal dan Maqamat mereka, *Amin. Wallahu A'lam Wa 'Ilmuahu Atamm.*

Adapun berkenaan Tariqat Nubuwwat dan Tariqat Wilayat memang terdapat perbezaan antara keduanya. Tariqat Nubuwwat adalah Tariqat Umum yang mana telah dikurniakan kepada setiap dari kalangan Ummat Muhammad Sallallahu 'Alaihi Wasallam yang beriman manakala Tariqat Wilayat adalah Tariqat Khusus yang mana telah dikurniakan kepada hanya sebilangan yang tertentu dari kalangan Ummat Muhammad Sallallahu 'Alaihi Wasallam. Tariqat Nubuwwat melaksanakan amalan Islah menerusi penumpuan Dakwah Ilallah, Ta'alim dan Ta'alum manakala Tariqat Wilayat melaksanakan amalan Islah menerusi penumpuan Zikrullah, Ibadat dan Do'a. Ummat Muhammad yang tidak dikurniakan Tariqat Wilayat masih dapat meneruskan perjalanan Islah menerusi Tariqat Nubuwwat. Dengan 'Aqidah Khatamun Nubuwwat, kita berpegang bahawa sesungguhnya Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam adalah Nabi yang terakhir dan sesudah Baginda, tiada seorang Nabi Allah yang baru akan dihantar ke muka bumi dengan sebarang Syari'at yang baharu. Sebelum Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, tugas dan tanggungjawab Kenabian adalah perkara khusus untuk hamba-hamba Allah yang terpilih. Dengan tertutupnya pintu Kenabian, maka tugas dan tanggungjawab Kenabian yang sebelumnya hanya dikhususkan kepada Para Nabi telah diumumkan kepada sekalian Ummat Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Mekipun pintu Kenabian telah tertutup yang mana tiada seorang Nabi baru yang bakal diutuskan Allah, namun pintu Kewalian adalah masih dan sentiasa akan terbuka kepada sekalian Ummat Muhammad Sallallahu 'Alaihi Wasallam sehingga ke Hari Qiyamat. Para 'Ulama adalah berperanan penting dalam memelihara Tariqat Nubuwwat kerana ianya adalah jalan untuk menghidupkan Syari'at manakala Para Awliya adalah berperanan penting dalam memelihara Tariqat Wilayat kerana ianya adalah jalan menempuh Ma'rifat dan Haqiqat. Para 'Ulama dan Para Awliya adalah Pewaris Nabi.

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Amalan Tariqat Nubuwwat telah dilakukan oleh Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam dan Baginda telah mendidik serta mentarbiyah sekalian Para Sahabatnya dengan kaedah tersebut secara mengidupkan fikir Dakwah dan menuntut Ilmu Al-Quran dan As-Sunnah. Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam juga telah mendidik dan mentarbiyahkan sebilangan tertentu dari Para Sahabatnya dan sebilangan tertentu dari Para Ikhwannya dengan amalan Tariqat Wilayat iaitu dengan mengamalkan lafaz-lafaz dan kaedah-kaedah zikir atau doa yang tertentu serta sentiasa mencari Wasilah untuk mencapai Qurbah pendekatan terhadap Allah Subhanahu Wa Ta'ala. Demikianlah serba sedikit penjelasan dari hamba yang dhaif faqir haqir ini, mudah-mudahan ianya bermanfaat untuk diri hamba dan sekalian yang memerlukan dalam mencapai peningkatan peningkatan Ruhaniah dengan keberkatan kurniaan limpahan Faidhz dari sekalian Para Mashaikh Akabirin Naqshbandiyah Mujaddidiyah. Amin.

Insya Allah, kita akan memulakan pembacaan Kitab Hidayah At-Talibin karangan Hadhrat Khwajah Shah Abu Sa'id Dehlawi Naqshbandi Mujaddidi Rahmatullah 'Alaih di Khanqah Ulu Yam pada 25 Rabi' Al-Akhir, 10 April 2010.

Wassalam.

Faqir Mawlawi Jalaluddin Ahmad Ar-Rowi
'Ufiya 'Anhu

SURAT KETUJUHPULUH SATU

Kepada Hadhrat Muhammad Tahair Abdul Rahman, Sentul, Kuala Lumpur.

*Wa'alaikumussalam Warahmatullahi Wabarakatuh,
Bismillahir Rahmanir Rahim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du.*

Dari Faqir Jalaluddin Ahmad 'Afa 'Anhu kehadhrat Muhammad Tahair, semoga Allah merahmatimu. Adapun berkenaan hal-hal yang terjadi ketika tidur dan mengantuk adalah merupakan antara ahwal yang benar lagi berfaedah sepertimana yang telah termaktub di dalam Al-Quran pada Surah Al-Fath ayat 22, tentang hal mimpi Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam memasuki Masjidil Haram dalam keadaan aman ketika Fatah Mekah dan tentang hal mimpi Hadhrat Baginda Nabi Yusuf 'Alaihissalam dalam Surah Yusuf ayat 4. Dalam mafhum Hadits Nabawi ada dinyatakan bahawa mimpi orang-orang beriman di akhir zaman hampir kesemuanya benar kerana mimpi merupakan salah satu daripada bab-bab Kenabian yang diperlihatkan oleh Allah kepada Para NabiNya ketika mereka melepaskan mata.

Sesungguhnya perkara ini adalah termasuk dalam perkara Musyahadah dan Basirah yakni menyaksikan dengan pandangan mata hati tentang Shuyun segala perkerjaan besar Allah yang termasuk dalam perkara rahsia Sirr. Ketika berzikir, ruh kita berada di kehadiran HadhratNya dan ketika terlelap, Ruh kita berada dalam genggaman urusan Allah dan Dialah yang memperjalankan seseorang dalam mimpi-mimpi mereka dan segala mimpi yang baik adalah dari sisiNya. Ketika bermimpi, Qalb dan Ruh kita yang dari takluk Alam Amar akan dibawa bersiar dan Nafs juga akan terpaksa turut berserta mereka. Segala penglihatan yang dilihat ketika tertidur adalah penglihatan mata hati dan ia tidak sekali-kali mendustakan apa yang dilihatnya. Dalam persiaran di atas 'Arash di Alam Amar, perjalanan adalah bersifat menegak menuju Kehadhrat Zat Yang Maha Tinggi lagi Memiliki Segala Ketinggian. Tertidur ketika berzikir adalah hal Fana kerana tidur adalah ibarat mati kecil. Setelah sempurna melakukan Kaifiyat Zikir dengan segala syaratnya dan mabuk dengan Zikrullah dan meminum limpahan Faidhz dari Hadhrat Rabbaniyah akan mewajibkan terhasilnya hal Fana. Ketika Fana, memang akan terasa seolah-olah diri telah hilang kerana ia berada di luar kawalan dan penguasaan kita. Yang mengawal dan menguasai sekalian diri kita dan seluruh makhluk ini sepenuhnya adalah Hadhrat Allah Subhanahu Wa Ta'ala. Fana adalah kesan dari Istihlak yakni menganggap bahawa diri sudah mati, dimandikan, dikafankan, disembahyangkan dan dihantarkan ke dalam liang lahad. Saranan yang diucapkan dalam Kaifiyat Zikir sememangnya disusun sebegitu rupa agar Murid Salik segera terhasil Fana. Dalam ahwal Fana, kita hendaklah bergantung sepenuhnya pada Allah dan memperteguhkan Rabitah dengan Syeikh Murshid dan Para Masyaikh demi mengharapkan bantuan dan sokongan Ruhaniah dari Hadhrat Arwah Muqaddasah Masyaikh Akabirin Naqshbandiyah Mujaddidiyah khasnya daripada Hadhrat Imam Tariqat Shah Muhammad Bahauddin Naqshband Rahmatullah 'Alaih dan Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Badruddin Ahmad Faruqi Sirhindi Rahmatullah 'Alaih. Ketika sedang mengalami hal Fana, Nafs berada dalam keadaan separuh sedar kerana keletihan terpaksa menuruti perjalanan persiaran Qalb dan Ruh di atas 'Arash dan ini adalah perkara yang biasa sebelum seseorang Salik mencapai Baqa yang berkeadaan sepenuhnya sedar serta memiliki cukup kesanggupan dan ketahanan Ruhani. Fana adalah muqaddimah Baqa dan setiap Lataif perlu mencapai Fana dan seterusnya Baqa.

Berkenaan hal yang kamu hadapi dengan Musyahadah yang telah dipersaksikan ketika terlelap, ianya menunjukkan bahawa Ruhaniah kamu sedang dibawa 'Uruj menuju ke arah atas menerusi sebuah pintu berwarna hitam yang atasnya tiada penghujung. Ruhaniah akan terasa dibawa bersiar ke arah atas dengan begitu laju. Sebenarnya mimpi ini adalah ibarat bagi menyatakan ahwal dalam persiaran Ruhaniah kamu. Nur hitam adalah dari cahaya Faidh Asal Latifah Khafi. Segi empat adalah menunjukkan kepada Latifah yang keempat iaitu latifah Khafi dan warna hitam adalah cahaya Nur Faidhznya. Khafi adalah suatu kehalusan yang tersembunyi di dalam dada yang menyimpan segala rahsia-rahsia yang tersembunyi tentang sifat-sifat Zat Ketuhanan.

Rasail Ar-Rowi Jilid Kedua

Latifah Khafi adalah tempat Tajalliyat Sifat Salibiyah Allah Ta'ala. Penghulu bagi Latifah Khafi ini adalah Hadhrat Baginda Nabi 'Isa'Alaihissalam. Latifah Khafi ini juga adalah dari Takluk Alam Bahut yakni alam yang menyatakan segala keindahan dan keelokan Asmaa dan Sifat-sifat Allah Ta'ala. Sebagai saranan dari Faqir, hendaklah terus memperbanyakkan zikir menyebut Allah Allah seperti mana biasa sebelum ini dan seterusnya hendaklah memberikan lebih tumpuan berzikir pada Latifah Khafi yang kedudukannya adalah pada anggaran dua jari dari tetek kanan menghala ke arah dada. Berikan penumpuan Tawajjuh pada kedudukan Latifah Khafi ketika sedang berzikir dan ketika sudah berzikir sambil memelihara Wuquf Qalbi. Semoga Allah memudahkan segala urusan, kepadaNya kita bertawakkal dan kepadaNya kita berserah diri.

*Wabillahi Taufiq Wal Hidayah,
Wassalamu 'Alaikum Warahmatullahi Wabarakatuh.*

Faqir,
Maulawi Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KETUJUHPULUH DUA

Kepada Hadhrat Muhammad Tahair Abdul Rahman, Sentul, Kuala Lumpur.

Salamun 'Alaik, Semoga Rahmat Allah sentiasa terlimpah ke atas mereka yang bertemu dan berpisah semata-mata kerana Allah. Alhamdulillah, faqir di sini sejahtera adanya. Ahwal di khanqah pun berjalan seperti biasa. Perkembangan terbaru setakat ini, faqir sedang berusaha menghidupkan majlis zikir di perkampungan Wira Damai, Pinggiran Batu Caves. Pada bulan lepas, seorang tua di kampung tersebut telah menunjukkan kepada faqir ini sebuah gua yang tersembunyi di perbukitan Batu Caves. Setelah faqir meninjau keadaan gua tersebut, ianya amat sesuai untuk dijadikan tempat beruzlah atau berkhawah atau mengadakan majlis zikir.

Alhamdulillah, pada malam 1 Rejab 1431 yang lepas, faqir serta beberapa Ekhwan Naqshband yang lain telah pun merasmikan gua tersebut pada jam 12:00 malam dengan mengadakan majlis zikir secara Jihri di dalam gua tersebut. Dengan berkat perasmianya, faqir telah menamakan gua tersebut sebagai Gua Rejab bersempena bulan Rejab yang mulia. Alhamdulillah, pada malam 11,12 dan 13 Rejab yang lalu juga, faqir dan beberapa ekhwan telah diberikan taufiq untuk berzikir di sana secara Jihri dengan berjemaah. Dengan Rahmat Allah, amalan zikir dan Muraqabah dapat faqir terapkan di situ.

Alhamdulillah, setakat ini Allah telah mengurniakan dua buah tempat sebagai Khanqah untuk faqir melaksanakan kegiatan Tazkirah, Tasfiah dan Tazkiyah. Pada sebelah siang sehingga sesudah 'Asar, faqir sering berada di Khanqah Naqshbandiyah Ulu Yam, manakala pada sebelah malam yang bermula dari Maghrib sehinggalah ke lewat malam, faqir sering berada di Khanqah Naqshbandiyah Wira Damai. Faqir sedang memohon keupayaan untuk menghidupkan amalan Khanqah secara tetap dan Istiqamah. Faqir ini bercadang hendak mengadakan perhimpunan kecil ekhwan-ekhwan yang hampir, bersempena sambutan hari Israk Mikraj pada 10 Julai 2010 di Khanqah Naqshbandiyah Ulu Yam dari waktu tengahari sehingga Maghrib. Kemudian, pada sebelah malamnya, faqir akan berada di Khanqah Naqshbandiyah di Wira Damai sebelum mengadakan majlis zikir di Gua Rejab sesudah Solat 'Isyak. Majlis Zikir akan berlangsung selama 1 atau 2 jam. Namun, jika masa masih belum cukup terlapang untuk hadir ke majlis kami, ingatlah kami di dalam Doa-doa kamu, mudah-mudahan Allah Ta'ala mengurniakan kita Rahmat untuk menghidupkan dan mensuburkan taman-taman Syurga, agar dengannya dapatlah kita dan sekalian saudara kita menikmati segala kenikmatan buah-buahan yang ada di dalamnya dengan sepuas-puasnya. Penerimaan dari sisi Allah usahlah diragui kerana, apabila sekumpulan manusia yang berkumpul semata-mata kerana Allah lalu duduk berzikir, maka Para Malaikat yang ditugaskan untuk mencari-cari majlis-majlis ilmu dan zikir, akan mendatangi mereka dari segenap arah dan akan saling berpanggil-panggilan dengan rakan-rakan mereka yang lain ketika menemui majlis yang seumpamanya. Para Malaikat akan saling bertindih-tindihan sehingga ke langit kerana menyertai jemaah yang sedang duduk berzikir memuji-muji kebesaran Allah, mengagungkan NamaNya dan mensucikanNya serta menselawatkan ke atas Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Jika masa agak terhad kerana perlu menguruskan urusan keluarga dan rumahtangga, maka bersabarlah dan berdoalah memohon kelapangan masa agar dapat dimanfaatkan untuk tujuan usaha Agama. Setiap anak Adam akan ditanya tentang bagaimana dia mempergunakan masa mudanya dan antara pertanyaan yang amat ditakuti oleh Sahabat iaitu Hadhrat Abu Darda Radhiyallahu 'Anhu ialah,

"Dengan ilmu pengetahuan yang telah Allah anugerahkan kepada kamu, adakah kamu bertindak menurut apa yang telah kamu tahu?"

Demikianlah keadaan seorang Sahabat yang sentiasa berdamping dengan Hadhrat Baginda Rasulullah Sallallahu 'Alaihi Wasallam, namun masih berasa Khauf untuk berhadapan dengan Hadhrat Allah subhanahu Wa Ta'ala. Uruskanlah urusan rumahtangga dengan baik dan lakukan segala amalan khidmat semata-mata mengharapkan keredhaan Allah Ta'ala. Allah yang telah meletakkan kita dalam berbagai-bagai Ahwal dan keadaan. Dalam setiap Ahwal mahupun keadaan, sentiasa bertawajuh Kehadhrat Allah dan hindarkan sebarang Tawajjuh terhadap segala sesuatu yang selainNya. Kita perlu melatih diri bagi menghasilkan kekuatan Tawajjuh, kerana dengan kekuatan Tawajjuh akan dapat menarik bantuan serta Rahmat dari Allah Ta'ala.

Rasail Ar-Rowi Jilid Kedua

Sentiasa berusaha untuk menjadikan diri kita sebagai contoh teladan yang baik untuk kaum keluarga dan masyarakat. Semoga segala khidmat kamu untuk saudara mara dan kaum keluarga akan mendapat ganjaran yang besar dari Allah.

Tentang hal adik ipar kamu, teruskanlah berdoa, berikhtiar dan bertawajjuh Kehadhrat Allah Ta'ala, kerana segala kekuasaan ada di TanganNya dan Dialah Yang Maha Berkuasa membolak-balikkan hati manusia. Hanya Yaqin yang bulat terhadap Allah sahaja yang akan dapat menghasilkan pertolongan Nusrat Ghaib dari sisiNya. Allah mahu supaya kamu dan ahli keluarga menjadi lebih sabar, kerana Allah adalah sentiasa berserta dengan orang-orang yang Sabar. Dengan Doa seorang hamba yang beriman, ianya mampu mengubah Taqdir Allah Ta'ala. Mudah-mudahan Allah menjodohkannya dengan seorang lelaki yang Salih dan memperbaiki hubungan Silatur Rahim yang telah rosak dan yang terputus. Akhir kata dari faqir, Salam Sejahtera.

'Abdu Dhaif,
Faqir Jalaluddin Ahmad

SURAT KETUJUHPUULUH TIGA

Kepada Saudara Nur Salim, Dumai, Riau, Indonesia.

*Wa'alaikumussalam Warahmatullahi Wabarakatuh.
Bismillahi Wassolatu Wassalamu 'Ala Rasulillah, Amma Ba'du;*

Dari hamba faqir haqir Jalaludin Ahmad semoga Allah mengampuninya, kehadhrat saudaraku Nur Salim, semoga kesejahteraan ke atasmu dan ke atas sekalian para penuntut Tariqat. Terima kasih kerana sudi membaca buku dan risalah karangan hamba yang tidak seberapa. Mudahmudahan ianya bermanfaat untuk diri hamba yang hina dan untuk para penuntut Haqq di hari muka. Tiadalah daya dan upaya untuk mengerjakan sebarang amal kebajikan dan meninggalkan segala kemaksiyatan melainkan dengan Taufiq dan Hidayah dari Allah Subhanahu Wa Ta'ala.

Berkenaan hasrat tuan hamba meminta pertolongan untuk dikirimkan riwayat hidup berkenaan Hadharat Masyaikh Kiram Naqshbandiyah seperti yang tertera pada andungan ke-18 Ar-Risalah Al-'Aliyah, buat masa ini belum dapat hamba sempurnakan. Ianya masih dalam peringkat penulisan dan penelitian sebelum ianya diterbitkan. Sedang diusahakan, Insya Allah akan disempurnakan Bi Iznillah. Memang ramai yang telah bertanya dan ada yang masih tertanya apa adakah jilid yang berikutnya setelah jilid pertama, kedua, ketiga dan keempat. Jawapan hamba, ianya sedang disempurnakan. Mohon doa dari para pembaca sekalian agar ianya dapat diterbitkan.

Adapun masa hamba yang agak terhad dan kemampuan hamba pula sangat terbatas, Melayan karenah para murid dalam berzikir bermuraqabah dan mengajarkan Ikhlas, Tiada kesempatan yang terlapang untuk menyusun butiran mutiara di rantai emas, Dek kerana limpahan kilauan cahaya mereka yang berselerakan tiada beralas.

Semoga Allah Ta'ala mengurniakanmu ilmu pengetahuan dari sisiNya dan rasa cinta Mahabbah yang tulin dan jati terhadap Zat Yang Maha Esa dan terhadap sekalian Para AwliyaNya, khasnya dari kalangan Para Masyaikh Akabirin Naqshbandiyah dan semoga kebaikan yang berterusan ke atasmu beserta dengan keridhaanNya. Amin Ya Rabbal 'Alamin. Wassalamu 'Alaika.

Faqir Maulawi Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KETUJUHPULUH EMPAT

Kepada Saudara Wan Khairul Azmi, Kota Baharu, Kelantan.

*Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;
Assalamu'alaikum Warahmatullahi Wabarakatuh.*

Dari hamba yang dhaif faqir haqir tiada apa-apa lagi miskin Jalaluddin Ahmad ma'aruf sebagai Ar-Rowi semoga Allah mengampuninya dan kedua ibu bapanya. Kehadhrat saudaraku Wan Khairul Azmi di Kota Bharu, Kelantan semoga Allah merahmatimu dengan Nikmat Iman dan Ihsan. Terima kasih kerana sudi melayari halaman hamba di scribd.com dan terima kasih juga kerana sudi mengambil manfaat darinya. Mudah-mudahan ianya menjadi suatu asbab pahala yang berterusan untuk diri hamba yang sangat faqir ini sebagai bekalan sesudah mati. Hamba memberikan keizinan kepada saudara untuk memuat turun sebarang karangan kitab hamba berkenaan Tariqat Naqshbandiyah Mujaddidiyah yang boleh dimuat turun secara percuma. Sesungguhnya bagi setiap orang yang berilmu, ada lagi orang yang berilmu mengatasinya. Mudah-mudahan Allah mengurniakan kita dengan ilmu yang dapat mendekatkan diri kita terhadap ZatNya Yang Maha Suci. Dan Allah Maha Mengetahui segala isi hati.

*Wassalamu 'Alaikum Warahmatullahi
Wabarakatuh.*

Hadhrat Faqir Maulawi
Jalaluddin Ahmad Ar-Rowi
Naqshbandi Mujaddidi
'Ufiyallahu 'Anhu

SURAT KETUJUHPULUH LIMA

Kepada Saudara Arif.

*Bismillahir Rahmanir Rahim
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Wa Ba'du;*

Dari faqir haqir miskin Jalaluddin Ahmad semoga Allah mengampuninya, kehadrat saudara Arif semoga dirahmati Allah. Berkenaan hasrat saudara ingin membaca kandungan Mutawassit dan Muntahi, faqir ini telah mengizinkannya dengan Taufiq Allah.

Adapun pada Mutawassit mengandungi tajuk-tajuk berikut:

1. Doa Kanzil 'Arash
2. Asas-Asas Tariqat Naqshbandiyah Mujaddidiyah
3. Muqaddimah Risalah 'Aliyah (Jilid 1)
4. Ar-Risalah Al-'Aliyah (Jilid 2, 3 & 4)
5. Silsilah Zahabiyah 'Aliyah Naqshbandiyah Mujaddidiyah Uwaisiyah
6. Syajarah Tayyibah

Adapun pada Muntahi mengandungi tajuk-tajuk berikut:

1. Uwais Al-Qarani And The Uwaisiyah Sufi Method
2. Ar-Risalah Al-Aqrabiyat Fi Nubuwwat Wa Risalat Wa Wilayat Wa Qutbaniyat
3. Zikir-Zikir Khatam Mubarakah
4. Kaifiyat Zikir Khatam Khwajagan Naqshbandiyah Mujaddidiyah.

Jika saudara menghadapi kesukaran mencapainya, semaklah keseluruhan himpunan kitab dan risalah yang ada kerana 99% kandungannya faqir telah izinkan untuk dimuat-turun kecuali logo Persatuan Ekhwan Naqshband.

Antara risalah terbaru yang telah faqir terbitkan ialah:

1. Risalah Siyar As-Suluk Fi Syarah Kitab Ibtidai Suluk (Melayu)
2. The Contemplations Of Mujaddidiyah (English)
3. Risalah Tariqah 'Aliyah Naqshbandiyah Mujaddidiyah (Urdu)
4. Syajarah Tayyibah Mubarakah (Melayu)

Antara Risalah yang bakal diterbitkan:

1. Muraqabat Masharib Mujaddidiyah
2. Rasail Ar-Rowi (Jilid 1 & 2)
3. Ar-Risalah Al-'Aliyah Sughra (Kemaskini)
4. Al-Barakat Al-Madaniyyah Fi Salawat An-Nabawiyah

Rasail Ar-Rowi Jilid Kedua

Semoga Allah memanfaatkannya bagi mereka yang menuntut manfaat dari Allah Rabbul 'Izzat dengan menuruti Hadhrat Baginda Nabi Muhammad Sallallahu Ta'ala 'Alaihi Wa 'Ala Alihi Wa Sahbihi Wa Baraka Wasallam Bi Afdhali Salawat Wa Bi 'Adadi Ma'lumaat Wa Tabarrukat Wa Taslimat.

Wabillahi Taufiq Wal Hidayah, Wassalamu'alaikum.

Faqir Jalaluddin Ahmad Ar-Rowi
'Afallahu 'Anhu

SURAT KETUJUHPULUH ENAM

Kepada Hadhrat Saudara Adis El-Merbawi, Terengganu.

Salamun 'Alaik Marhaban Bika. I've read your writings regarding the Muslim Cosmology and Wahdah Ash-Shuhud. I personally think that the writings are excellent where it gives most of the primary views upon both subjects. May Allah accept all your efforts in delivering the true understanding about Islamic Gnosis and Theology.

I further hope may your valueable writings are acceptable by the Muslim Ummah. Wassalamu'alaik.

Faqir Jalalludin Ahmad Ar-Rowi

SURAT KETUJUHPULUH TUJUH

Kepada Hadhrat Abu Maslama, Ikhwan Hizbut Tahrir.

Salamun 'Alaik Hadits Dhaif can be practised if there are many chains of narrations. There are no arguments about it to be act upon. Can you confirm the ahadits mentioned in my writings are truly dhaif through your own investigation or just by your own limited knowledge? Hadits Dhaif can become Marfu' if many narrators who narrates it.

Wallahu A'lam Wa 'Ilmuahu Atam.

Faqir Jalalludin Ahmad Ar-Rowi
'Afallahu 'Anhu

SURAT KETUJUHPULUH LAPAN

Kepada Hadhrat Abu Maslama, Ikhwan Hizbut Tahrir.

Salamun 'Alaik And I don't think that you are a truly great Muhadditsin to check the authority of the Ahadith in the web or other peoples writings. Do your own writings and study the Hadits. My advice to you, read all the Ahadits Nabawiyyah and the words of the scholars of Ahli Sunnah Wal Jama'ah before attacking someone with your corrupt intention. Once again, I'm telling you that the dhaif Hadits can be practised upon, and its ranks will be elevated to the status of Marfu'. The definitions of Hadits Dhaif (Weak) - A Tradition which fails to reach the status of Hassan. Usually the weakness is:

- a) One of discontinuity in the Isnad, in which case the Tradition could be, according to the nature of the discontinuity i.e. Munqati (broken), Mu'allaq (hanging), Mu'dal (perplexing) or Mursal (hurried).
- b) One of the reporters having a disparaged character such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation or ambiguity surrounding his person.

If there are ahadits in my books or in my writing which are dhaif according to your judgement, please verify it and show it to me in detail, because I'm not a Muhadditsin. I just narrated what I've learned from the scholars. maybe you are more learned than me, so please show it to me, dear slave of Allah.

Faqir Jalalludin Ahmad Ar-Rowi

SURAT KETUJUHPULUH SEMBILAN

Kepada Hadhrat Abu Maslama, Ikhwan Hizbut Tahrir.

Salamun 'Alaik No my friend, Hassan is a Tradition where its source is known and its reporters are unambiguous. Marfu' - (Elevated) A narration from The Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, May Allah bless him and grant him peace, e.g. a reporter whether a Companion, Successor or other says, "The Messenger of Allah said ..." Regarding the Qutb and the Ghauts are not my story, it was their story. They are the true servants of Allah who guide the true seekers. They already got what they want from Allah in reaching proximity. What about you? Don't you want to be spiritually nearer to Allah? We go to their tombs as a matter of respect for the deeds what they have done in reviving and strengthening the religion of Islam. They are far much more better than us. They died for the cause of Allah and their spirits staying alive in Barzakh. They are the people of Allah and if Allah wishes to give benefits to the people through them during their live of after their live, can you stop Him?

It's not your job my friend, it's Allah actions which you yourself could not understand. Qutb and Ghauts are just among the ranks of Awliya Allah in this world which are known to us through the sacred knowledge of the awliya. There are many more which are still not known to us and Allah knows best the ranks of His true servants. They are blessed by Allah. You and me, we are dust, nothing at all.

Faqir Jalalludin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KELAPAN PULUH

Kepada Hadhrat Abu Maslama, Ikhwan Hizbut Tahrir.

Salamun 'Alaik. No one will understands Abu Yazid as Allah understands him. He was intoxicated with the love towards Allah. To understand his personality, we have to love him sincerely. Regarding the book Ar-Risalah Al-'Aliyah, it is written to fulfill the needs of the seekers. It was an excerptation of explanation from the books of Tasawwuf such as Maktubat Imam Rabbani by Mujaddid Alf Tsani Syeikh ahmad Faruqi Sirhindi and Sirrul Asrar by Syeikh 'Abdul Qadir Al-Jailani Rahmatullah 'Alaihim. The Kanzul 'Arash is containing the Names of Allah. Is there any harm with that my friend? If you want to know the names Allah, your Lord, you too can read it if you want, but if your heart is dull and stupid to understand, so don't even try to read it. As for me, I am not a Sufi, but a slave of Allah and Mutasawwif and a loyal Naqshbandist.

Faqir Jalalludin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KELAPANPULUH SATU

Kepada Hadhrat Abu Maslama, Ikhwan Hizbut Tahrir.

Salamun 'Alaik My dear brother, i'm am staying in Malaysia. Our brothers in Iraq or Afghanistan or anywhere in the world either Naqshbandist or non-Naqshbandist, they are always fighting against their Nafs, and it is regarded as the greatest Jihad. The Muslims who sacrificed during the war against the non-Muslim in protecting their lands and the religion of Islam are considered as martyrs. Allah accept their deeds and forgive their sins. To let you know, prayer is also an impressive weapon for the believers. We, the Naqshbandist always use this weapon to help each other even if they are residing far away from each other. It is Du'a my dear brother, it is the brain of your obedience.

Faqir Jalalludin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KELAPANPULUH DUA

Kepada Hadhrat Abu Maslama, Ikhwan Hizbut Tahrir.

Salamun 'Alaik We do concern about all our tortured Muslim brothers in Palestine and Somalia, but it is beyond the capacity of this poor slave to give them physical assistance. Maybe a Hizbut Tahririst like you can do much more better than this weak and poor slave in helping them through your cutting words?

Faqir Jalalludin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KELAPANPULUH TIGA

Kepada Mystic Rose, Internet.

Wa'alaikissalam, Bismihi Ta'ala. May Allah guide you towards knowing the secrets of Lataif Fauqaniyah which are the origins of the origins. I'm not always online in the internet, just few hours a day to check my emails etc. Yes, you can ask me anything you need to know about the Latifahs through email. You can send it through scribd or my yahoo accounts: **rowi_naqsh@yahoo.com**. May I know where are you from and where are you right now? I am a Malaysian staying in Malaysia. May Allah unveils all the veils of the ten subtleties through the blessings of Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih.

Regards,

Faqir Jalaluddin Ahmad Ar-Rowi 'Ufiyallahu 'Anhu

SURAT KELAPANPULUH EMPAT

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Wa'alaika Salam Warahmatullahi Wabarakatuh;

Ji Hadhratji! Mein Hadhzir Hun. Thank you for your great encouragement for me to write. I hope i can write much better for the next writing regarding Hadhrat Rabi'ah 'Adawiyah Basri Rahmatullah 'Alaiha. Thanking you again for giving me this great opportunity to spend my time gaining the faidhz from her. May allah bestows upon us all the love which he had bestowed upon her, Hadhrat Rabi'ah.

*Khudawandah! Maqsudi Ma Tu Wa Ridhzai Tu,
Mahabbat Wa Ma'rifati Khud Badih!*

Faqir Haqir Khakpaey Buzurgan La Syaik Miskin
Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu Wa'an Walidaihi Wa'an Masyaikhii Wa'an Jami'il Muslimin

SURAT KELAPANPULUH LIMA

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Assalamu'alaikum Hadhrat Sufi Ji, I have looked at the preview of your script titled tasawwuf the spirit of sufism and i am very grateful for the opportunity given to me to write some foreword for the book. I hereby attach my foreword:

*Bismillahir Rahmaani Rahiim. Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim,
Amma Ba'du;*

This humble and poor servant of Allah, Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi 'Ufiyallahu 'Anhu Wali Walidaihi Wali Jami'il Muslimin has been requested to write some foreword for this classic literature works titled tasawwuf the spirit of sufism by the enlightened master of the path Hadhrat Sufi Taoshobuddha may allah sanctify all his secrets. Tasawwuf is a realization process to clean the physical aspects of man from the all the bad qualities and lifestyles and fill it with all the good qualities and the lifestyles of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam and to clean the spiritual aspects of man from all the thoughts regarding the creations and fill it with the thought of the gratness of Allah Subhanahu Wa Ta'ala, the ultimate creator. For someone who wants to learn tasawwuf, he or she needs to practise the sunnah of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam into their daily life and fill your thoughts with the remembrance of allah ta'ala, the lord and the creator of the entire universe. This is the path of the sufis which they struggled and sacrificed for it. Through their effort to explain about path, by the blessings of allah ta'ala the knowledge of tasawwuf continues until today through their sacred literature. No one can deny the truth of the spiritual aspect in human and the one who really understands about the selves and the creator of the selves is the Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam because he is the first ruh (spirit) that allah had created, then the saints and the sufis who really know and understand about the heart which is the reflection of the centre of the throne ('Arash) in the human heart. They are the people of the heart who connect themselves to the ultimate being whose secrets are above the throne.

Learning the path of the sufis or the tariqah is the key to reach the ma'rifat (gnosis) of allah's essence, qualities, attributes, names and actions, and by practising the path will lead the seekers to reach the haqiqat (reality). Practising the path of the sufis will enable the seekers to understand their sayings and utterings and to understand their poems or poetries is by understanding their sacred path. The sayings are so beautiful that it touches the seekers heart. Allah's words are the most high above all the creations words that nothing can be compares to it and the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam's words are the best words amongst the creations. Other than that, are the poets who express their love and affections towards allah ta'ala the sustainer of the entire universe. Their words contain great wisdoms and teachings which enlightened the heart of the seekers for hundreds of years.

The book "**Tasawwuf The Spirit Of Sufism**" is a great book for those true seekers who wants to grasp the knowledge of the sufis and i am very thankful to hadhrat sufi taoshobuddha for giving me this opportunity to write some foreword for this very valueable and precious book. May Allah grant the writer great reward for sharing the understanding of the sufis poetries such as Hadhrat Maulana Rumi, Amir Khusrou, Kabir etc. May Allah shower us with his blessings through this meditations.

Faqir Haqir Khakpaey Buzurgan La Syaik Miskin
Maulawi Jalaluddin Ahmad Ar-Rowi
Naqshbandi Mujaddidi Uwaisi

SURAT KELAPANPULUH ENAM

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Wa'alaika As-Salam Warahmatullahi Wabarakatuh Alhamdulillah 'Ala Ni'amih.

May Allah pours his love and ma'rifat to you, Hadhrat Sufi Taoshobuddha, may his faidhz spreads and to this humble and poor servant of Allah, Jalaluddin Ahmad Ar-Rowi, may allah forgiveness be upon him, his parents, his masters and to the entire muslims. This poor slave would like to thank you for your great appreciation in my writings especially the foreword for your book on tasawwuf. Thank you again for welcoming me into your divine association. Regarding my introduction to Naqshbandiyyah Uwaisiyyah sufi path that you had included in your upcoming classic titled: **Shah Bahauddin Naqshband - Life And Works**, i hereby give the permission for you to publish it in any of your publications which are related to it for the benefit of the truth seekers.

Rasail Ar-Rowi Jilid Kedua

May Allah rewards you with a great reward for reviving the naqshband's path to the westerners and to the whole world as this was the struggles and the efforts of our past grandmasters Akabirin Naqshbandiyyah Mujaddidiyyah in explaining the most beauty, the most easy, the most moderate, the most simple, the most strong, the most powerful and the most true path to ma'rifatullah. May this poor slave also gets the benefits and rewards from it for his next life in the hereafter. The purpose of this letter is to thank Allah Subhanahu Wa Ta'ala because the divine sayings mentioned that:

"Man La Yaskurunnas La Yashkurullah"

Whoever do not thank to the human, he do not thank Allah. I am happy to know that your books will be published in the united states. May allah make all your writings on the naqshbandi path as the sources of guidance to the ultimate essence. I would be happy if you could send me a copy to my email: rowi_naqsh@yahoo.com

* Regarding the article about Hadhrat Rabi'ah Albasri Rahmatullah 'Alaiha, In Sya Allah, i will send it to you as soon as possible because i need to make some final editing.

Faqir Haqir Khakpaey Buzurgan
Jalaluddin Ahmad Ar-Rowi 'Ufiyallahu 'Anhu

SURAT KELAPANPULUH TUJUH

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

RABI'AH AL-BASRI THE SUFI WOMAN

By:
Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu

Bismillahir Rahmaanir Rahiim.
Nahmaduhu Wa Nusolli Wa Nusallimu 'Ala Rasulihil Karim, Wa 'Ala Man Ittaba'ahu
Bi Ihsanin Ila Yaumi Ad-Din, Amma Ba'du;

INTRODUCTION

We praise Allah Subhanahu Wa Ta'ala, The Almighty and We pray may He bestows the blessings and salutations upon His Holy Prophet, His Messenger, Hadhrat Sayyidina Wa Mawlana Muhammad Abdullah Mustafa Rasulullah Sallallahu 'Alaihi Wa 'Ala Alihi Wa Sahbihi Wa Baraka Wa Sallam and to those who follows him with good intention and deeds until the day of Resurrections.

Rasail Ar-Rowi Jilid Kedua

This humble and poor servant of Allah, Jalaluddin Ahmad Ar-Rowi An-Naqshbandi Al-Mujaddidi has been requested to write some words regarding the worldwide well known Mystical Sufi women, Hadhrat Rabi'ah Al-'Adawiyah Al-Qaysiyah Al-Basri Rahmatullah 'Alaiha. She was a Tabi' Tabi'in i.e the companions of the followers of the Companions of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. She was a Murid of a great Syekh during her time, Hadhrat Khwajah Hassan Al-Basri Rahmatullah 'Alaih who was a very pious and holy person amongst the Tabi'in i.e the followers of the Companions of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Other prominent Sufis who live during her time were Hadhrat Malik Bin Dinar Rahmatullah 'Alaih, Hadhrat Sufyan Ats-Tsauri Rahmatullah 'Alaih and Hadhrat Ibrahim Bin Adham Rahmatullah 'Alaih.

Rabiah literally means "The Fourth". She was given such a name because she was the fourth daughter of a pious and poor family. It is believed until these days that she was the first who set forth the Divine Love doctrine and being considered as one of the most important personality amongst the Sufis. She was also well known for her beautiful poems and wonderful miracles. She is a true Saint of Allah who really considers herself as a weak servant of Him. She achieved the state of self-realization. She had shown the way for the women to gain the sainthood. The dignity of sainthood is not only achievable just by the men but also achievable by the women. In the sainthood, there are complete equality between men and women that both can become saints if they want to do some efforts to know their Creator and their selves and pay the obedience to The Creator.

For those who pay their obedience to Allah The Ultimate Creator until He is pleased with him or her, they will sooner or later become His friends. Hadhrat Rabi'ah Rahmatullah 'Alaiha was considered as one of the friend of Allah who only seeks for the Divine union with His presence. She was the first true Saint of Islam and was praised, not because of her representing womankind, but because as someone said,

"When a woman walks in the Way of Allah like a man she cannot be called a woman."

The goal of the Sufi quest was union with the Divine, and the Sufi seeker after God, having renounced this world and its attraction being purged of Self and its desires, inflamed with a passion of love of God, journeyed ever onward, looking toward the final purpose, through the life of illumination, with its ecstasies and raptures, and the higher life of contemplation, until at last he achieved the heavenly gnosis and attained to the Vision of God, in which the lover might become one with the Beloved, and abide in Him for ever. Such a conception of the relations between the saint and his Lord left no room for the distinction of sex. In the spiritual life there could be 'neither male nor female'. All whom God had called to be saints could attain, by following the Path, to union with Himself, and all who attained, would have their royal rank, as spiritual beings, in the world to come.

Rasail Ar-Rowi Jilid Kedua

Let us get to know her in this brief writings because by knowing her biography and her sayings will make us understand what love really means in the relations between Allah and His servants. Let us dive into her divine oceans of love with Allah and gain some wisdom and teachings from this great Sufi Masteress. May Allah bless her and bless us with the oceans of love that He had bestowed upon her.

Hadhrat Khwajah Fariduddin Attar Rahmatullah 'Alaih, to prove that saint ship may be found in woman as naturally as in a man, says the holy prophets have laid it down that 'God does not look upon your outward forms'. It is not the outward form that matters, but the inner purpose of the heart, as the Prophet said,

"The people are assembled (on the day of Judgement) according to the purposes of their hearts." So also Abbas of Tus said that when on the Day of Resurrection the summons goes forth,

"O men', the first person to set foot in that class of men (i.e. those who are the enter Paradise) will be Mary, upon whom be peace."

The true explanation of this fact (that women count for as much as men among the saints) is that wherever these people, the Sufis, are, they have no separate existence in the Unity of God. In the Unity, what remains of the existence of 'I' or 'thou'? So how can 'man' or 'women' continue to be? So too, Hadhrat Abu Ali Farmadhi Rahmatullah 'Alaih said,

"Prophecy is the essence, the very being of power and sublimity. Superiority and inferiority do not exist in it. Undoubtedly saintship is of the same type."

HADHRAT RABI'AH BINTI ISMA'IL AL-'ADAWIYAH AL-QAYSIYAH AL-BASRI RAHMATULLAH 'ALAIHIMA

She was born in Basrah, Iraq between the years 95 A.H. and 99 A.H. about 717 C.E. Her full name is Rabi'ah Ar-Rabi' Binti Isma'il Al-'Adawiyah Al-Qaysiyah Al-Basri Rahmatullah 'Alaihima, may Allah bless her and her father. Her father, Hadhrat Isma'il Rahmatullah 'Alaih was a very pious man and after he gets married, he and his wife went to the edge of the desert not far from the town of Iraq to make a living. Through his blessed marriage, Allah had bestowed him four daughters. The first daughter he named Rabi'ah, the second daughter he named Rabi'ah Ats-Tsaniah, the third daughter ne named Rabi'ah Ats-Tsalatsah and the fourth daughter he named Rabi'ah Ar-Rabi'ah who was to become a true lover of Allah. Hadhrat Isma'il Rahmatullah 'Alaih and his family was so poor that on the night Hadhrat Rabi'ah Ar-Rabi'ah Rahmatullah 'Alaiha was born there was not even a drop of oil available in their house to light the house and to anoint the navel of the newborn daughter and there was no any cloth to wrap the baby. His wife told him to go to their neighbour's house to ask for some oil but Hadhrat Isma'il Rahmatullah 'Alaih had already made a promise that he will never ask anything from the creations except Allah but to please his wife, so he went out to his neighbour's door and he starts knocking the door. He ran back to his house just before the door was

opened to him without saying or asking anything from his neighbour. He went back and said to his wife that their neighbour did not open the door. His wife wept bitterly and Hadhrat Isma'il Rahmatullah 'Alaih starts to feel full of anxiety due to his incapability in handling that critical situation. Hadhrat Isma'il Rahmatullah 'Alaih put his head on his knees and then fell asleep. In his sleep, he dreamed of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, may Allah's blessings and salutations be upon him, appeared to him and said,

"Do not be sad. Your newly born daughter is a favourite of Allah and shall lead many Muslims to the right path. The baby girl who has just born is a queen amongst the women and she will be the mediator on the Judgement Day to give the Syafa'at on behalf of me for seventy thousand of my Ummah (community). Tomorrow you must go to Amir 'Isa Zadan the Governor of Basrah. Write this message on a piece of paper which you will take to him: "Every night you send upon me a hundred Salawat (Darud Blessing prayer for the Holy Prophet Sallallahu 'Alaihi Wasallam) and on Friday night you send four hundreds, but last night was Friday night and you had forgotten to send the Salawat to me. As a penalty for your forgetfulness, you need to give this man a sum of four hundred Dinars."

Then Hadhrat Isma'il Rahmatullah 'Alaih woke up in the morning and when he remembered about his dream he burst into tears, but he got up straight away and wrote exactly what the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam had instructed him to write. Then, he took the written message letter and presented it to one of the Governor's chamberlains. When the letter reached the Governor and he had read it, he realised that he was in the sights of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, thus said to his Minister,

"Distribute one thousand Dinars to the poor immediately because I want to thank the Master for reminding me of my forgetfulness. Also give four hundred Dinars to the old man and say to him that I would like him to come to me so that I may see him. But I do not hold it proper for a man like him to come to me. I would rather come to him and rub my beard on the floor of his threshold. But I swear by Allah that whatever he need, he may let me know about it."

Hadhrat Isma'il Rahmatullah 'Alaih was overjoyed with the Governor's decision and took the money, thanking Allah Ta'ala and his Holy Prophet, and he bought all that was necessary for his holy daughter. As his four daughters grew up, Hadhrat Isma'il Rahmatullah 'Alaih worked to make a living for his family in the desert. When the eldest daughter was about twenty years old and Hadhrat Rabi'ah Ar-Rabi'ah Rahmatullah 'Alaiha was about eleven, he died leaving behind him his wife and four daughters living in poverty. The mother decided to take her four daughters to the town of Basra where she hoped to make a better living for herself and her children. However, on their way to Basrah they have been attacked by the robbers and the mother was killed and each of the daughters was taken by the robbers and sold them in the market as slaves. Hadhrat Rabi'ah 'Rahmatullah 'Alaiha was parted from her sisters when she was purchased by a new master.

The new master subjected her to do hard labour work. Many hardships fell upon her but she immersed herself in relentless devotion and worship of Allah. Her devotion for Allah was fired by a deep-rooted love and longing for the Divine Presence. Her new master took her to Baghdad where he immediately set about using her in the way that was most profitable for him. The new master used to take hard service from her everyday. Hadhrat Rabi'ah Rahmatullah 'Alaiha was a very beautiful lady and she also had a lovely voice, so her master taught her how to sing and play the 'Oud (a string instrument) and made her dance and entertains people and above all, to make money in this way for himself. Her master sent her to weddings and celebrations where she would dance and sing. The people would give her money for whatever they wanted from her. In this way she came to have many bad habits and ways, living a very low life amongst all sorts of people and not caring about anything that she did. This continued until she was about thirty-six years old, when one day as she was singing at a wedding she found herself singing in a different way. Songs were coming from her heart for her Beloved Who was her true Love because now Allah The Almighty had awakened His beloved servant, Hadhrat Rabi'ah Rahmatullah 'Alaiha. From that moment she left everything that she had been doing before, and she refused either to sing or to dance, or to play any music for anyone except for her Beloved, Allah The Almighty. This condition has made her master very angry because he could no longer use her to make money for himself. He began to ill-treat her, to beat her, and even to put burns on her body hoping that this would frighten her into returning to her former ways. But she refused everything that her master tried to do to her. She had begun to pray all through the night, crying to her Beloved Allah to help her in her desperate state. After a time her master, seeing that he could not influence her in any way, and because she was no longer of any use to him, decided to sell her. So he put a cord around her neck and took her to the slave market of Baghdad. There was a pious and holy man at the market who purchased her and took her to his home, gave her food and simple clothes and told her that he did not want anything from her except that she could pray and be free in his house.

Hadhrat Rabi'ah Rahmatullah 'Alaiha thanked him with all her heart and said,
"If you want anything from me for the Face of Allah, He will give you your reward, but if you want anything from me for yourself only, I have nothing to give you. I have everything that I need from my Beloved, Allah Ta'ala and I do not need anything from any human being."

The holy man replied that he would like to marry her and to free her from being a slave, but that he did not ask anything from her except what she wanted to give. Hadhrat Rabi'ah Rahmatullah 'Alaiha thanked him for his kindness and consideration, and she said that she did not want to marry anyone, but was grateful for the way that he cared for her in her deep need. In her master's house she fasted by day and spent the night praying. She would pass the whole night in prayer after she had finished her household jobs. She spent many of her days observing fast.

Once while she was in the service of her master she was sent on an errand. Along the way a man accosted her. In fright she fled, slipped and broke her hand. Praying to Allah Ta'ala she cried:

'Ya Allah! I am forlorn, without mother and father. Now my hand too is broken. But I do not care for these calamities if You are pleased with me. Are You pleased or displeased with me?" A voice called to her:

"On the Day of Qiyaamah even the Muqarrab (very close) Angels will envy your rank."

One night her master has been awakened by a strange voice urging him to free Hadhrat Rabi'ah Rahmatullah 'Alaiha, his slave. When he looked through the window of his apartment, he saw Hadhrat Rabi'ah Rahmatullah 'Alaiha were offering the litany in prostration. The master was attracted by the pathetic voice in her prayer to her Lord. She was uttering these words:

"Ya Allah! You know very well that the true desire of my heart is to fulfil Your commands and to serve You with all my heart, that the light of my eyes is only in serving You. If I were free I would pass the whole day and night in prayers and I would not rest even an hour from serving You. But what should I do when You Yourself have left me at the mercy of a creature and have made me as a slave of a human being? Since You have subjected me to be in the service of people, I am late for Your service."

While she was still praying, he saw a lap above her head, suspended without a chain, and the whole house was illuminated by the rays from that light. At once the master felt that it was sacrilegious to keep such a saint in his service. Her master then perceived a lantern suspended above her head giving out a blinding light. He decided to serve her instead. In the morning he called her and told her his decision to set her free and he would serve her and she should dwell there as the mistress of the house. If she insisted on leaving the house he was willing to free her from bondage. She told him that she was willing to leave the house to carry on her worship in solitude. This the master granted and she left the house. Hadhrat Rabi'ah Rahmatullah 'Alaiha left the house and wandered through the desert in search for what Allah had apportioned for her.

HER COMPANIONSHIP WITH HADHRAT IMAM HASSAN AL-BASRI RAHMATULLAH 'ALAIH

Hadhrat Rabi'ah Rahmatullah 'Alaiha took the path of Tasawwuf. Some of the narrators said that her Master was Hadhrat Khwajah Imam Hassan Al-Basri Rahmatullah 'Alaih. He was born in Madinah Munawwarah in the year 21 A.H./642 C.E. to a servant of the Prophet's wife, prayers and peace be upon him, Hadhrat Ummu Salamah Radhiyallahu 'Anha. As a young child he had lived with his mother in Hadhrat Ummu Salamah Radhiyallahu 'Anha's household.

Rasail Ar-Rowi Jilid Kedua

In manhood he was a follower of Hadhrat `Ali Ibni Abu Talib Karramallahu Wajhahu, the Holy Prophet's cousin and close Companion, and the fourth of the Righteous Caliphs (Al-Khulafa Ar-Rashidun) from whom the Line of the Prophet's Inheritors descended. Hadhrat Hassan Al-Basri Rahmatullah 'Alaih usually referred to as being one of the closest of the Beloved of Allah around Hadhrat Rabi'ah Rahmatullah 'Alaiha in her early life. It was Hadhrat Hassan Al-Basri Rahmatullah 'Alaih who was recorded as being the person who said to Hadhrat Rabi'ah Rahmatullah 'Alaiha,

"Do you desire for us to get married?"

To which she replied,

"The tie of marriage is for those who have being. But here, being has disappeared for I have become as nothing to my self and I exist only through Allah for I belong wholly to Him and I live in the shadow of His control. You must ask for my hand from Him and not from me."

Then Hadhrat Hassan Al-Basri Rahmatullah 'Alaih replied,
"How did you find this secrets, Rabi'ah?"

She answered him,
"I lost all found things in Him."

Hadhrat Hassan Al-Basri Rahmatullah 'Alaih then replied,
"How did you come to know Him?"

She said,
"You know of the how but I know of the howless."

As her fame grew she had many disciples. She also had discussions with many of the renowned religious people of her time. Though she had many offers of marriage, and (tradition has it) one even from the Amir of Basra, she refused them as she had no time in her life for anything other than God. For Hadhrat Rabi'ah Rahmatullah 'Alaiha's case was that she had heard the Voice of her Beloved, who was Allah and none other than He, and she had no need for any earthly husband because the only true marriage for her was with Allah Himself alone.

It was said that she once sent to Hadhrat Hassan Al-Basri Rahmatullah 'Alaih a piece of wax, a needle and a hair, and said,

"Be like wax and illumine the world and burn yourself. Be like a needle and work naked. When you have done these."

Another story tells of how one day Hadhrat Hassan Al-Basri Rahmatullah 'Alaih saw Hadhrat Rabi'ah Rahmatullah 'Alaiha near a lake.

Rasail Ar-Rowi Jilid Kedua

Throwing his prayer rug on top of the water, he said,
"Rabi'ah come! Let us pray two Raka'ats here."

She replied,
"Hassan, when you are showing off your spiritual goods in the worldly market, it should be things which your fellow men cannot display."

Then she threw her prayer rug into the air and flew up onto it thus cried,
"Come up here Hassan, where people can see us."

Hadhrat Hassan Al-Basri Rahmatullah 'Alaih feels embraced and sad about his desire, but seeing his sadness Hadhrat Rabi'ah Rahmatullah 'Alaiha sought to console him and she said,

"Hassan, what you did fishes can do and what I did flies can do. But the real business is outside these tricks. One must apply oneself to the real business."

Once when Hadhrat Rabi'ah Rahmatullah 'Alaih was on a mountain, the wild beasts of the jungle gathered around her and stared at her in wonder. Coincidentally, Hadhrat Hassan Basri Rahmatullah 'Alaih appeared on the scene. All the animals scattered and disappeared into the jungle. In surprise Hadhrat Hassan Basri Rahmatullah 'Alaih said,

"The animals fled when they saw me. Why did they stay with you?"

Hadhrat Rabi'ah Rahmatullah 'Alaih asked,
"What did you eat today?"

Hadhrat Hassan Al-Basri Rahmatullah 'Alaih said,
"Meat and bread."

Hadhrat Rabi'ah Rahmatullah 'Alaih said,
"When you have eaten meat, why should they not flee?"

It was said to Hadhrat Rabi'ah Rahmatullah 'Alaih,
"Hadhrat Hassan says that if on the Day of Judgement he is deprived of Allah's Vision for even a moment, he will lament so much that the inmates of Paradise will take pity on him."

Hadhrat Rabi'ah Rahmatullah 'Alaih said:
"True, but this claim is appropriate for only a person who does not forget Allah Ta'ala here on earth for a single moment."

Rasail Ar-Rowi Jilid Kedua

Once when Hadhrat Hassan Basri Rahmatullah 'Alaih went to visit Hadhrat Rabi'ah Rahmatullah 'Alaiha. He found one of the wealthy and prominent citizens of Basrah standing with a bag of money, weeping at her door.

On enquiring, he said,

"I have brought this gift for Rabi'ah. I know she will refuse it, hence, I am crying. Do intercede for me. Perhaps she will accept it."

Hadhrat Hassan Al-Basri Rahmatullah 'Alaih went inside and delivered the message. Hadhrat Rabi'ah Rahmatullah 'Alaiha said:

"Since I have recognized Allah, I have renounced the world. I am not aware of its source whether halal or haram?"

When Hadhrat Rabi'ah Rahmatullah 'Alaih would not come to attend the sermons of Hadhrat Hassan Basri Rahmatullah 'Alaih, he would deliver no discourse that day. People in the audience asked him why he did that. He replied:

"The syrup that is held by the vessels meant for the elephants cannot be contained in the vessels meant for the ants."

It is related that Hadhrat Hassan Basri, Hadhrat Malik Bin Dinar, and Hadhrat Shaiq Balkhi Rahmatullah 'Alaihim, went to visit Hadhrat Rabi'ah Rahmatullah 'Alaih. The conversation turned to the question of sincerity. Hadhrat Hassan Basri Rahmatullah 'Alaih said,

"No one is sincere in his claim who is not patient under the blows of his master."

Hadhrat Rabi'ah Rahmatullah 'Alaih said,

"This talk stinks of egoism."

Hadhrat Shaiq Balkhi Rahmatullah 'Alaih said,

"No one is sincere in his claim who is not grateful for the blows of his master."

Hadhrat Rabi'ah Rahmatullah 'Alaih said,

"We need something better than this."

Hadhrat Malik Bin Dinar Rahmatullah 'Alaih said,

"No one is sincere in his claim who does not delight in the blows of his master."

Hadhrat Rabi'ah Rahmatullah 'Alaih said,

"We need something better than this."

They said,

"Now you speak."

Hadhrat Rabi'ah Rahmatullah 'Alaih said,
"No one is sincere in his claim who does not forget the wound of the blow in the vision of his master."

THE PATH OF HER WISDOMS AND THE WISDOMS OF HER PATH

Hadhrat Rabi'ah Al-'Adawiyah Rahmatullah 'Alaiha from Basrah was one of the most important figures of the mystical path of Islam, known as Sufism. Her life and teachings illustrate a woman who was free from the traditional constraints placed on women's lives. In many of her miracle stories, we can learn an essential element of Sufi thought from her path that is, do not expect anything from Allah, but rather recognize the larger greatness of the deity beyond your small existence. She held that the true lover, whose consciousness is unwaveringly centred on the Beloved, is unattached to conditions such as pleasure or pain, not from sensory dullness but from ceaseless rapture in Divine Love. Indeed she is considered the first female saint in Islam. Her asceticism was absolute and unwavering as was her love for Allah The Almighty. Poverty and self-denial were her constant practices. Her worldly possessions are said to have been a broken jug from which she drank, an old rush mat to sit upon and a brick for a pillow. She spent each night in prayer and often chided herself for sleeping as it prevented her constant contemplation and active love of Allah The Almighty. She performed a thousand Raka'ats Nafil Prayer daily. She refused all offers of marriage of which there were many, because she had no room for anything in her life that might distract her from complete devotion to Allah. Indeed, in this same manner she rebuffed anything that could distract her from the Beloved, Allah. More interesting than her absolute asceticism however, is the concept of Divine Love that she had introduced. She was the first to introduce the idea that God should be loved for His own sake and not out of fear, as was understood by the earlier Sufis.

She was reported to have walked the streets of Basrah with a flaming torch in one hand and a bucket of water in the other. When her intentions were questioned, Hadhrat Rabi'ah Rahmatullah 'Alaiha replied:

"I want to pour water into Hell and set fire to Paradise so that these two veils disappear and nobody worships Allah Ta'ala out of fear of Hell or hope of Paradise, but only for the sake of His eternal beauty."

A leading scholar of Basrah visited Hadhrat Rabi'ah Rahmatullah 'Alaiha while she was ill. Sitting beside her pillow, the scholar spoke about how terrible the world was. In reply, Hadhrat Rabi'ah Rahmatullah 'Alaiha told him,

"You love the world very dearly. If you did not love the world, you would not mention it so much. It is always the purchaser who first disparages what he wants to buy. If you were done with the world, you would not mention it either for good or evil. As it is, you keep mentioning it because, as the proverb says, whoever loves a thing mentions it frequently."

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She never married nor did she have any children but as she, may Allah be pleased with her, said,

"My peace is in solitude but my Beloved is always with me. Whenever I witness His Beauty He is my Mihrab (prayer niche); toward Him is my Qibla (direction). Oh Healer of Souls, the heart feeds upon its desire and its striving towards union with You has healed my soul. You are my joy and my life to eternity. You were the source of my life, from You came my ecstasy. I have separated myself from all created beings, for my hope is for union with You, for that is the goal of my searching."

People asked her:

"Why do you not take a husband?"

Rabiah responded:

"I am saddled with three concerns. If you remove these worries from me, I shall take a husband. One: Tell me, will I die with Imaan? Two: On the Day of Qiyaamah will my Record of Deeds be given in my right or left hand? Three: On the Day of Qiyaamah will I be among the people of the right side or the left side?"

The people said that they were unable to give her assurances regarding these issues. She said:

"A woman who has these fears has no desire for a husband."

Her attraction to a life of poverty was also part of her, need not to be distracted from her inner journey by the necessity for material considerations. There is a story about this poverty of hers, as one of her companions said,

"I went to visit Rabi`a and saw her in her house with nothing but a broken water pitcher out of which she drank and made her ablution. There was also an old reed mat and a brick which she sometimes used as a pillow. When I saw this, I felt very sad and I said to her,

"I have rich friends. If you wish I will get something from them for you."

She said,

"You have committed a grievous error. Is not my Provider and theirs one and the same?"

I replied,

"Yes."

Then she said,

"And has the Provider of the poor forgotten the poor on account of their poverty? And does He remember the rich because of their riches?"

I replied,
"No."

She said,
"Then since He knows of my state, how should I remind Him? Such is His Will and I too wish what He wills."

Hadhrat Rabi'ah Rahmatullah 'Alaiha's love, which was passionate (Shauq) and all-consuming was also full of humility, fear (Khauf) and reverence (Taqwa) for her Beloved, and when she was asked about how she had such a degree of intimacy. She said,

"By constantly saying: I take refuge in You from everything which has distracted me from You and from every hindrance which has hindered me from You."

She also said,
"You must conceal your good deeds as you conceal your evil deeds."

In the same way, she said,
"What appears of any good works, I count as nothing at all."

Hadhrat Rabi'ah Rahmatullah 'Alaiha's companions spoke about how she was always weeping and when she was asked,
"Why do you weep like this?"

She said,
"I fear that I may be cut off from Him to Whom I am accustomed, and that at the hour of death a voice may say that I am not worthy."

Hadhrat Rabi'ah Rahmatullah 'Alaiha severed all her worldly hopes and her attitude was like that of a person in his death throes. Each morning she supplicated:
"Ya Allah! Keep me engrossed in You and do not allow the people of the world to divert me."

THE MIRACLES OF HER SAYINGS AND THE SAYINGS OF HER MIRACLES

Most of the Sufis expressed their love to Allah through their poems and poetries based on the metaphor that, the love for Allah Subhanahu Wa Ta'ala and seeking contact with Him is like seeking a departed lover. A true Sufi is a person who really loves Allah Subhanahu Wa Ta'ala with a true heart and do good deeds until he reaches perfection in annihilation of the self, and his soul attains the eternal relationship with Allah Ta'ala. Hadhrat Rabi'ah Rahmatullah 'Alaiha was an extraordinary example. She believed that Allah's love is at the core of the universe and one needs to feel that love in all the actions and deeds that he or she does. She considered the pain of separation from

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a lover and the joy of meeting again is like the joy of reunion with Allah. She had expressed her love towards Allah with the beauty of her soul.

One of her poems goes:

My God and my Lord: Eyes are at rest,
The stars are setting, hushed are the movements of birds in their nests,
Of monsters in the deep and You are the Just who knows no change,
The Equity that does not swerve,
The Everlasting that never passes away.
The doors of kings are locked and guarded by their henchmen,
But Your door is open to those who call upon You.
My Lord, each lover is now alone with his beloved,
And I am alone with You.
With my Beloved I alone have been,
When secrets tenderer than evening airs,
Passed and the vision blest was granted to my prayers,
That crowned me, else obscure with endless fame,
The while amazed between His Beauty and His Majesty,
I stood in silent ecstasy revealing that which over my spirit went and came.
Lo, in His face commingled,
Is every charm and grace, the whole of beauty singled?
Into a perfect face, beholding Him would cry,
There is no God but He, and He is the most High.

These are the words of the female Sufi saint, Hadhrat Rabi'ah Al-Basri Rahmatullah 'Alaiha. She grew in the tender love and training of the higher intuitive powers of the divine. She made no separation in her love between man and woman if they lived for the Face of the Beloved, Allah. Many people loved her and needed her and wanted to take from her something of the special gift which she had been given from Allah. She had many followers who yearned to feed themselves from her Love which she gave to all those whom she loved. Describing her sincere love towards Allah, she said in her prayer:

“If I adore You out of fear of Hell, burn me in Hell! If I adore you out of desire for Paradise, lock me out of Paradise. But if I adore you for Yourself alone, Do not deny to me Your eternal beauty.”

She prayed,

“Ya Allah, take away the words of the devil that mix with my prayer. If not, then take my prayer as it is, devil and all.”

She said,

“Where a part of you goes, the rest of you will follow in a given time. You call yourself a teacher; Therefore learn.”

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She said,

"I love Allah: I have no time left, In which to hate the devil."

She said,

"I carry a torch in one hand and a bucket of water in the other. With these things I am going to set fire to Heaven, and put out the flames of Hell, So that voyagers to Allah can rip the veils and see the real goal."

She said,

"How long will you keep pounding on an open door, begging for someone to open it?"

She said,

"Let me hide in You, From everything that distracts me from You, From everything that comes in my way, When I want to run to You."

She said,

"May Allah steal from you all that steals you from Him."

She said,

"The real work is in the Heart. Wake up your Heart! Because when the Heart is completely awake, Then it needs no Friend."

She said,

"I have two ways of loving You: A selfish one and another way that is worthy of You. In my selfish love, I remember You and You alone. In that other love, You lift the veil, And let me feast my eyes on Your Living Face. That I remember You always or that I see You face to face, No credit to me in either. The credit is to You in both."

Here Hadhrat Rabi`ah Rahmatullah 'Alaiha was referring to the Love which is of the complete integrity, steadfastness and patience, which is for nothing but the Face of Allah Who is the only true Beloved. It is the worship of the heart which only witnesses the perfect Union of the Beloved and the Lover. She said,

"Ya Allah, You know that the only thing, I want in this life is to be obedient to Your command. Even the living sight of my eyes is service at your court."

She said,

"Ya Allah! Once I wanted You so much, I didn't even dare walk past Your house, And now I am not even worthy to be let in."

She said,

My Joy, My Hunger, My Shelter, My Friend,
My Food for the Journey, My Journey's End.

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You are my breath, My hope, My companion,
My craving, My abundant wealth.

She said,
I look everywhere for Your love,
Then suddenly I am filled with it.
O Captain of my heart,
Radiant eye of yearning in my breast.

She said,
"The one who explains, lies. How can you describe the true form of something in whose presence you are blotted out? And in whose being you still exist?"

She said,
"I swear that ever since the first day You brought me back to life, The day You became my Friend, I have not slept and even if You drive me from your door, I swear again that we will never be separated, Because You are alive in my heart."

Allah himself was her real Beloved but she kept company with her fellow beings, as she said,
"Everyone who obeys seeks intimacy."

Then she recited these lines:
"I have made You the Companion of my heart. But my body is available to those who desire its company, and my body is friendly toward its guest, but the Beloved of my heart is the guest of my soul."

At one occasion she was asked if she hated Syaitan (Devil). Hadhrat Rabi'ah Rahmatullah 'Alaiha replied:
"My love to Allah has so possessed me that no place remains for loving or hating any save Him."

Although she was always busy with her Beloved Allah all the time and she did not have any moment for anybody or anything else but Him, she also knew the meaning of what she said, for her Beloved Allah revealed Himself to her in every face around her. She said,

"The groaning and yearning of the lover of Allah will not be satisfied until it is satisfied in the Beloved."

Hadhrat Rabi'ah Rahmatullah 'Alaiha was that Beloved. She once said that there are three kinds of men. The first believes that his hands and his son's hands are all that is necessary to succeed in the only world they know that is the material world. The second kind prays with his hands so that a reward will be earned in the next life. The

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third kind has his hands tied at the wrist, bound with love to serve without thought of return.

Once Hadhrat Rabi'ah Rahmatullah 'Alaiha kept seven fasts and spent the entire night in Ibaadat. On the seventh day someone presented her a bowl of milk. When she went to fetch the lamp, a cat came and drank the milk. She decided to break fast with water. When she brought a cup of water, the lamp was extinguished. As she lifted the cup, it slipped and broke.

She drew a sigh and said:
"Ya Allah! What are You doing to me?"

A Voice said:
"O Rabi'ah! If you desire the bounties of the world, We shall bestow it to you, but then We shall remove Our love from your heart. Our love and worldly bounties cannot coexist in one heart."

She was asked:
"When is Allah pleased with a person?"

She replied:
"When He expresses gratitude for the effort on His Path just as He expresses gratitude for bounties."

She usually cried in tears when she talks about her love of the Beloved. When she was asked for the cause of her constant crying, she said:

"I fear separation from Allah Ta'ala. I fear that at the time of death I may be rebuffed and it be announced: "You do not deserve to be in Our Presence."

Once, she fasted for a whole week, neither eating nor sleeping. All night she prayed and became very hungry. Then a visitor came bringing her a bowl of food. She accepted it and went to fetch a lamp. When she returned, she found that a cat had overturned the bowl of food. She then said to herself,

"I will fetch a jug of water and break my fast by drinking."

But by the time that she had fetched the jug, the lamp had gone out. Then, she tried to drink the water in the dark but the jug slipped from her hand and broke into pieces. She lamented and sighed so much she cried,

"Ya Allah! What is this that You are doing with this helpless slave?"

Then she heard a voice say,
"Be careful lest you desire Me to bestow on you all worldly blessings, but take away from your heart the caring for Me, for care for Me and worldly blessings can

never be together in a single heart. O Rabi`ah! You desire one thing and I desire another. My desire and your desire can never be joined in one heart."

She said,

"When I heard this admonition, so I cut off my heart from the world and curtailed my desires that whenever I have prayed during the last thirty years I have thought it to be my last prayer."

It was told of her that she was seen one day carrying a brand of fire in one hand and a pitcher of water in the other, and that she was running very fast. When they asked her what she was doing and where she was going, she said,

"I am going to light a fire in the Garden and pour water onto it so that both these veils may disappear from the seekers, and that their purpose may be sure, and that the slaves of Allah may see Him, without any object of hope or motive of fear. What if the Hope for the Garden and the Fear of the Fire did not exist? Not one would worship his Lord, nor obey Him. But He is worthy of worship without any immediate motive or need."

It was said that she was the first person to teach about the necessity for truthfulness and sincerity in the lover's bondsmanship to the Beloved Who is Allah. She was one of the spies of the heart for she often spoke out clearly against all who claimed to be lovers of Allah, but whose hearts were not always pure in intention and devotion. Once, she said,

"As long as man's heart is not alert, his other limbs cannot find the path of Allah. An alert heart is a heart lost in divine absorption. Such a heart is not in need of the aid of other limbs. This stage is called Fana (annihilation)."

She also said,

"Only verbal Istighfar (seeking forgiveness) is the act of liars. When a vain person makes Taubah (repentance), he should again make Taubah (for the sin of vanity)."

THE LOVER OF THE BELOVED AND THE BELOVED OF THE LOVER

Once, someone asked her about love,
"What is Love?"

She said,

"Love has come from Eternity and passes into eternity, and none has been found in seventy thousand worlds who drinks one drop of it until at last he is absorbed in Allah, and from that comes His words: He loves them, and they love Him." (5:54).

One of her companions, Hadhrat Sufyan Ats-Tsauri Rahmatullah 'Alaih, asked her,

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“What is the best thing for the servant to do who desires proximity to his Lord?”

She said,

“That the servant should possess nothing in this world for the Next, save Him.”

Hadhrat Malik Bin Dinar Rahmatullah 'Alaih went to visit her. He found in her home only a partly broken jug which she used for Wudhu (ablution) and drinking water; a very old straw-mat on which she slept and a brick which she used as a pillow. Hadhrat Malik Bin Dinar Rahmatullah 'Alaih said,

“I have many affluent friends, shall I ask them to bring some items for you?”

Hadhrat Rabi'ah Rahmatullah 'Alaiha said,

“O Malik! Is my Provider, your Provider and the provider of the wealthy not the same Being?”

Hadhrat Malik Rahmatullah 'Alaih said,

“Yes.”

Hadhrat Rabi'ah Rahmatullah 'Alaiha said,

“What, has He forgotten about the needs of the poor on account of their poverty while He remembers the needs of the wealthy?”

Hadhrat Malik Bin Dinar Rahmatullah 'Alaih said,

“It is not so.”

Hadhrat Rabi'ah Rahmatullah 'Alaiha said,

“When He never forgets anyone, why should we remind Him? He has wished this condition for me and I am pleased with it because it is His pleasure.”

She never had any doubts about her Beloved being present or absent, because she was not concerned only to have His good pleasure and bounties. She lived for a Love which does not seek for any answer, reward or reciprocity. It was related how one day one of her followers said in her presence,

“Ya Allah, may You be satisfied with us!”

Whereupon she said,

“Are you not ashamed before Him to ask Him to be satisfied with you, when you are not satisfied with Him?”

By this she meant that first we must be truly satisfied with Allah, Most High, before we can ask Him to be satisfied with us. Then this was followed by the question to her,

“When then is the servant satisfied with Allah Most High?”

She replied,

“When his pleasure in misfortune is equal to his pleasure in prosperity.”

Once when she was sick a number of people went to visit her. They asked her,

“How are you?”

She replied,

“By Allah! I know of no reason for my illness except that Paradise was displayed to me and I yearned after it in my heart; and I thank that my Lord was jealous for me and so He reproached me; and only He can make me happy again.”

She said,

“Ya Allah, whatsoever You have apportioned to me of worldly things, Give that to Your enemies, And what You have apportioned to me in the Hereafter, Give that to Your Friends, For You suffice me.”

She also said,

“Ya Allah, if I worship You for fear of Hell, burn me in Hell, And if I worship You in hope of Paradise, Exclude me from Paradise. But if I worship You for Your Own sake, Grudge me not Your everlasting Beauty.”

When she was urged to speak, her words perfectly manifested her love, her belief and her faith, for she was so totally immersed in her Lord that she became a shining Light which attracted many people to her presence to drink from the same Spring from which she drank. She said,

“If I will a thing and my Lord does not will it, I shall be guilty of unbelief.”

Her faith came from her total surrender to her Beloved Allah, as she said,

“I have fled from the world and all that is in it. My prayer is for Union with You; that is the goal of my desire.” Then, since she always attributed her illnesses and misfortunes to the Will of her Beloved Allah, how could she oppose Him in trying to rid herself of them? Once she was heard to say,

“If You had not set me apart by affliction, I would not have increased Your lovers.”

It was part of her faith that she welcomed an asceticism which accepted everything as a Gift from Allah, the Lover to his beloved slave. Therefore, she regarded misfortune in the same way as she regarded favors and happiness, and this was the ultimate of bondsmanship to her. About this she said,

“You have given me life and have provided for me, and Yours is the Glory,” and she added, “You have bestowed upon me many favors, and gifts, graces and help.” In this she acknowledges her bondsmanship to the Giver and Bestower of all Bounty. The sole object of Hadhrat Rabi'ah Rahmatullah 'Alaiha's life was bound up in her yearning

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and passionate love (Shauq) for her Beloved, which meant not merely the destruction of her self (Nafs) but surrender to Allah every moment in the perfect Union in which there is no Lord and slave, no Creator and created being, only He in Himself. In that state she came to realize that she existed in Him without any possibility of separation from His indivisible Oneness.

There is a story related that she once said,

"I praised Allah one night with the praises of dawn, then I slept and I saw a bright, green tree, not to be described in size and beauty, and lo, upon it were three kinds of fruit, unknown to me amongst the fruit of the world, like virgins' breasts, white, red and yellow and they shone like spheres and suns in the green spaces of the tree. I admired them and said,

"Whose is this?"

And one said to me,

"This is yours, for your praise's aforesaid."

Then I began to walk around the tree and lo, underneath it were eighteen fruits on the ground of the colour of gold, and I said,

"If only these fruits were with the fruits on the tree it would be better."

That person said to me,

"They would have been there but that you, when you offered your praises, were thinking, 'the dough leavened or not?' So this fruit fell off. This is a warning to those of insight, and an exhortation to those who fear Allah and worship Him."

One day a man, who was said to be a knower of Allah met Hadhrat Rabi'ah Rahmatullah 'Alaiha who asked him of his state, whereupon he replied,

"I have trod the Path of obedience and I have not sinned since Allah created me."

She said to him,

"Alas my son, your existence is a sin wherewith no other sin may be compared."

One of the early stories about her relates how she set about making the Pilgrimage to Makkah. She joined a caravan of other pilgrims and she had a small donkey on which she put her baggage for her journey. However, in the middle of the desert the donkey died. Some of the people in the caravan offered to carry her baggage for her, but she said to them,

"Go on your way for I must not depend upon you for help, but I trust myself to Allah."

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So, seeing that they could not persuade her otherwise, the other pilgrims continued and she remained behind alone in the vast desert all around her. She prayed to her Allah, saying,

“Ya Allah my Lord, do kings deal thus with a woman, a stranger who is weak? You are calling me to Your House (The Ka`abah) but in the middle of my way You have suffered my ass to die, and You have left me alone in the desert.”

Hardly had she finished praying when her ass began to move, and finally it stood up. She put her baggage again on it and continued on her way to Makkah. The person who narrates the story said that he saw the same little donkey for sale in the market-place.

There was another story that Hadhrat Rabi`ah Rahmatullah 'Alaiha was once on her way to Makkah. When she was half-way there she saw the Ka`abah (The House of Allah) coming to meet her and she said,

“It is the Lord of the House Whom I need. What have I to do with the House? I need to meet with Him Who said: “Whoso approaches Me by a span’s length I will approach him by the length of a cubit.” The Ka`abah which I see has no power over me. What does the Ka`abah bring to me?”

It was related that Hadhrat Ibrahim Bin Adham Rahmatullah 'Alaih, a very holy person and a prominent Sufi figures, spent fourteen years making his way to the Ka`abah because in every place of prayer he prayed two Raka'ats Nafil prayer and at last when he reached the Ka`abah he did not see it. He said to himself,

“Alas, what has happened to my eyes? Maybe a sickness has come to them.”

Then he heard a voice which said,

“No harm has befallen your eyes, but the Ka`abah has gone to meet a woman who is approaching.”

Hadhrat Ibrahim Rahmatullah 'Alaih was seized with jealousy and said,

“O indeed, who is this?”

He ran and saw Hadhrat Rabi`ah Rahmatullah 'Alaiha was arriving and the Ka`abah was back in its place. When Hadhrat Ibrahim Rahmatullah 'Alaih saw that, he said,

“O Rabi'ah, what is this disturbance and trouble and burden which you have brought into the world?”

She replied,

“I have not brought disturbance into the world. It is you who have disturbed the world, because you delayed fourteen years in arriving at the Ka'abah.”

He said,
"Yes I have spent fourteen years in crossing the desert because I was engaged in prayer."

Hadhrat Rabi'ah Rahmatullah 'Alaiha said,
"You traversed it in ritual prayer but with personal supplication." Then, having performed the pilgrimage, she returned to Basrah and occupied herself with works of devotion.

Once, Hadhrat Rabi'ah Rahmatullah 'Alaiha was asked,
"Where have you come from?"

She said,
"From that World."

They then asked her,
"Where are you going?"

She replied,
"To that World."

They asked,
"What are you doing in this world?"

She said,
"I am sorrowing."

They asked,
"In what way?"

She said,
"I am eating the bread of this world and doing the work of that World."

Then someone said,
"One so persuasive in speech is worthy to keep a guest-house."

She replied,
"I myself am keeping a rest-house. Whatever is within I do not allow to go out, and whatever is without I do not allow to come in. If anyone comes in or goes out, he does not concern me, for I am contemplating my own heart, not mere clay."

Hadhrat Rabi'ah Rahmatullah 'Alaiha's companions spoke about how she was always weeping and when she was asked,

"Why do you weep like this?"

She said,

"I fear that I may be cut off from Him to Whom I am accustomed, and that at the hour of death a voice may say that I am not worthy."

Once, she went into the desert for a few days and prayed,

"O my Lord, my heart is perplexed, whither shall I go? I am not but a clod or earth and that the Kaa'bah in only a stone to me. Show Thyself to me in this very place." So she prayed until Allah The Most High, without any medium, spoke directly within her heart, saying,

"O Rabi'ah, when Moses desired to see My Face, I cast a few particles of My Glory upon the mountain of Sinai and it was rent into forty pieces. Be content here with My Name."

We can perhaps find both the inner depth and the height of the meaning of her need for poverty in a story relating to a period in the early days of Hadhrat Rabi'ah Rahmatullah 'Alaiha's walking on the Path of Allah. This was always to be a reminder to her of the need to strive and surrender all her existence to her Beloved Lord if she was to reach to the Goal of what He desired of her. In her yearning for Allah, she prayed to be shown His Vision.

A Voice said to her:

"If you desire Me, I shall reveal a manifestation (Tajalli) of Myself and in a moment you will be reduced to ash."

She said:

"Ya Allah! I lack the power for Your Tajalli. I wish for the rank of Faqr (an extremely lofty spiritual status of divine proximity)."

The Voice said:

"O Rabi'ah! Faqr is the famine of My Wrath. We have reserved it exclusively for those Men (Auliya) who have completely reached Us. There remains not even the distance of a hair between them and Us. At that juncture, We rebuff them and distance them from Our Proximity. In spite of this, they do not lose hope in Us. They again commence their journey towards Us. While this is their condition, you are still wrapped in the veils of time. As long as you are with the folds of these veils and have not entered into Our Path with a true heart, it is improper for you to even mention Faqr."

The Voice then commanded her to lift her gaze towards the heaven. As she complied, she observed a vast rolling ocean of blood suspended in space. The Voice said:

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“This is the ocean of blood of tears of My Lovers who are lost in My Absorption. This is their first stage in their journey to reach Allah.”

The key to Hadhrat Rabi'ah Rahmatullah 'Alaiha's reaching and living in the loving Presence of her Lord was her constant praying, remembrance and asking for forgiveness for all her shortcomings, and a knowing that her Union with her Beloved God could not come in the way that she desired, but only in the way that He desired for her. She was also well aware that her remembrance and repentance did not come from herself, but from Him, her Beloved Allah.

It is said that someone once said to her,
“I have committed many sins, if I turn in repentance (Taubah) toward Allah, will He turn in His Mercy toward me?”

She said,
“No, but if He will turn toward you, you will turn toward Him.”

For Hadhrat Rabi'ah Rahmatullah 'Alaiha, repentance was a gift from Allah, as she said,

“Seeking forgiveness with the tongue is the sin of lying. If I seek repentance of myself, I shall have need of repentance again.”

She also said,
“Our asking for forgiveness of Allah itself needs forgiveness.”

She, may Allah be pleased with her, said:
“Ya Allah, my whole occupation and all my desire in this world, of all worldly things, is to remember You. And in the Hereafter it is to meet You. This is on my side, as I have stated. Now You do whatever You will.”

Hadhrat Rabi'ah Rahmatullah 'Alaiha supplicated:
“Ya Allah! My duty and my desire on earth are Your remembrance and in the Akhirah, Your Vision. You are the Master. Ya Allah! Maintain the presence of my heart or accept my Ibadat (obedience) devoid of concentration.”

In her nightly prayers she loved to commune with her Beloved Allah, saying,
“Ya Allah, the night has passed and the day has dawned. How I long to know if You have accepted my prayers or if You have rejected them. Therefore console me, for it is Yours to console this state of mine. You have given me life and cared for me, and Yours is the Glory. If You want to drive me from Your Door yet would I not forsake it for the love that I bear in my heart towards You.”

Rasail Ar-Rowi Jilid Kedua

She taught that repentance was a gift from Allah because no one could repent unless Allah had already accepted him and given him this gift of repentance. She taught that sinners must fear the punishment they deserved for their sins, but she also offered such sinners far more hope of Paradise than most other ascetics did. For herself, she held to a higher ideal, worshipping Allah neither from fear of Hell nor from hope of Paradise, for she saw such self-interest as unworthy of Allah's servants; where emotions like fear and hope were like veils which are the hindrances to the vision of Allah Himself. About seven years before she died, she travelled to Jerusalem with a woman companion and attendant, and she bought a small house with some land surrounding it on top of the holy Mountain of Olives (At-Tur).

There she lived, and from there she used to walk down, every day, to Al-Aqsa Mosque where she prayed and gave teachings to the people, both men and women, who came to listen to her. Although she was a woman, nobody could prevent her from doing this because it was Allah Who moved her in this way to be the means of manifesting Himself to the people who sought Him through her. Then after praying and teaching in the mosque she would walk back up the mountain to her house. This she did every day until she died in the year 185 A.H. / 801 C.E. When her time to depart from earth was near, the Sufi scholars gathered by her and she said:

"Go away and leave place for the Angels."

They all went out and closed the door. While they were waiting outside, they heard from within a voice reciting:

"O Soul at Rest! Return to your Rabb."

For a long while thereafter there was silence. When they went inside they discovered that Hadhrat Rabi'ah Rahmatullah 'Alaiha's soul had taken flight from this world and had reached Allah. After she died her followers built a tomb for her which still exists near the Christian Church of the Ascension on top of the Mountain of Olives. It is visited by those who remember her and thank Allah for the blessing which He granted through her life. She was in her early to mid eighties when she died, having followed the mystic way to the end. She believed she was continually united with her Beloved. As she told her Sufi friends,

"My Beloved is always with me."

She died in Jerusalem in 185 AH. In a dream someone asked her:

"What transpired when Munkar and Nakir came to You?"

Hadhrat Rabi'ah Rahmatullah 'Alaiha said:

"When they asked me: 'Who is your Rabb?', I said: 'Go back! Say to Allah: When You had never forgotten this weak woman despite Your remembrance of entire creation, how can she forget You when on earth You were her only remembrance? Why do you send Angels to question her?'"

Rasail Ar-Rowi Jilid Kedua

Hadhrat Muhammad Aslam Tusi and Hadhrat Nu'maa Tartusi Rahmatullah 'Alaihim stood at her grave side.

One of them said:

"O Rabi'ah! During your lifetime you made bold and audacious claims of having renounced the world. Tell us, what has transpired now with you?"

From inside the grave, Hadhrat Rabi'ah Rahmatullah 'Alaiha spoke,

"May Allah grant me Barakah in what I have seen and am seeing the wonders of the spiritual realm."

A modern writer says of her, "Rabi'ah is the saint par excellence of Sunnite hagiography." Her life and sayings became a source of deep inspiration and yearning for all those who were drawn to her and followed her, both in her time and afterwards. This was because of her deep love which manifests directly from the Spirit and for the Face of her Beloved alone without any trace of self in it, brought a special fragrance from the deep secret love into the more austere teachings of those early Sufis. May Allah Ta'ala grant us the oceans of His Love and Ma'rifat and bestows upon us the Love that He had bestowed upon Hadhrat Rabi'ah Al-Basri Rahmatullah 'Alaiha, may Allah bless her Ruh. Amin.

Mawlawi Jalaluddin Ahmad Ar-Rowi

SURAT KELAPANPULUH LAPAN

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Assalamu'alaikum, May Allah shower you with his blessings. I've read thoroughly your e-book: **Bahauddin Naqshband - Life And Works**. I like the contents and the presentation style. The only things i want to make some comments are regarding the using of the capital letters for the specific names. My opinion regarding the transliteration of Alif Lam Ma'rifah that it's writing should begin with capital letter due to its fuctions is for the specific names or known as Isim Ma'rifah, for example: An-Naqshbandi, Al-Mujaddidi etc. Another thing is, when the prayer is mentioned such as: May Allah blesses him, it should be end with the (!) and not (?). Over all, my opinion is that the book really gives a deeper understanding about Hadhrat Shah Bahauddin and his rare extraordinary path. May Allah accept your hard work on reviving the path!

Allah Hu Allah Haqq Allah Hayy

Mawlawi Jalaluddin Ahmad Ar-Rowi

SURAT KELAPANPULUH SEMBILAN

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Assalamu'alaikum Warahmatullah, May Allah bless you with his unlimited blessings and shower you with Faidhz. Thank you for publishing my article on Hadhrat Rabi'ah Basri Rahmatullah 'Alaiha. I have tried to download and install skype.com but some problem occurs and the installation failed. Regarding the Naqshbandiyah Haqqaniyah, Insha Allah i will work on it, thank you. Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi

SURAT KESEMBILANPULUH

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

AUTOBIOGRAPH

Jalaluddin Ahmad Ar-Rowi was born in Ipoh, Perak an Islamic Sultanate of Malaysia in the year 1973. He received the early academic educations from primary to secondary schoolings at the Saint George's Institutions in Taiping, Perak untill 1990. In 1991, he was guided into the Path of Allah when he was 19 and joined the Da'wah and Tabligh missions founded by Hadhrat Mawlana Muhammad Ilyas Kandahlawi Rahmatullah 'Alaih and then he took the pledge of Naqshbandiyah Haqqaniyah Sufi order from Hadhrat Syeikh Raja Ashman Shah, The Prince of Perak Sultanate who was the Caliph of Hadhrat Mawlana Syeikh Muhammad Nazim Adil Qubrusi Haqqani Quddisa Sirruhu. In 1994, he went to Pakistan for further studies of Islamic Sciences (Syari'ah) at Al-Jami'ah Al-Ashrafiah (Ashrafia Islamic University) in Lahore and Islamic Sufism (Tariqah) at Khanqah Sirajiah, Kundiyan Syarif, Mianwali, Pakistan where he was initiated into the Naqshbandiyah Mujaddidiyah Sufi order by the hands of Hadhrat Khwajah Khwajahgan Pir Piran Qutub Dauran Qayyum Zaman Burhan Naqshband Qiblah Mawlana Khwajah Khan Muhammad Sahib, The Amir of Aalami Majlis Tahaffuz Khatamun Nubuwwat. In 1998, he re-established the Aalami Majlis Ittihad Baynal Muslimin founded by his teacher at the Jami'ah Ashrafiah, Hadhrat Mawlana Ahmad 'Ali Ashrafi Damat Barkatahu with the name Majlis Ittihad Muslimin (MIM) an Islamic society for the foreigner's Muslim's students in Pakistan and published the monthly magazine combining all the informations regarding the Muslim's efforts and interests in the Muslim's world. He came back to Malaysia in 2001 after the September 11th and the attacks of Afghanistan by the US. He teaches Quran, Sunnah and Tasawwuf and now he lives in Selangor, Malaysia, married with five children.

Rasail Ar-Rowi Jilid Kedua

He authored several books and articles on Islam and Sufism in Bahasa Melayu and English:

1. Arba'in Ar-Rowi
2. Ar-Risalah Al-'Aliyah Fi Tariqatin Naqshbandiyah Mujaddidiyah (1, 2, 3, 4, Sughra)
3. Miftah Al-Insyirah Fi Lataif Al-'Asharah
4. Tazkirah Al-Asfiya Fi Hayat Al-Awliya
5. Qawaid An-Naqshbandiyah
6. Asma Allah Al-A'zam
7. Asma An-Nabiy Sallallahu 'Alaihi Wasallam
8. Dalail An-Naqsh Fi Du'a Kanzil 'Arsh
9. Ayat Mubarakah
10. An-Nazam Ash-Sharif: Dar Madah Hadhrat Syeikh Musa Ar-Ruhani Al-Bazi
11. Ar-Risalah Al-A'jam Fi Asma Allah Al-A'zam
12. Uwais Al-Qarani & Uwaisiyah Sufi Method

His next mission is to establish the Naqshbandiyah Academy of Quran, Sunnah and Hadits (NAQSH) for the propagation of the Islamic teachings and Sufism to the entire world. May Allah assists him in his mission.

Faqir Mawlawi Jalaluddin Ahmad Ar-Rowi
An-Naqshbandi Al-Mujaddidi Al-Uwaisi
'Ufiyallahu 'Anhu Wali Walidaihi
Wali Jami'il Muslimin

SURAT KESEMBILANPULUH SATU

Kepada Hadhrat Sufi Taoshobuddha Al-Mazhari, Trinidad.

Bismillahir Rahmaanir Rahiim.

*Nahmaduhu Wa Nusolli Wanusallimu 'Ala Rasulihil Karim, Amma Ba'du.
Assalamu 'Alaikum Warahmatullahi Wabarakatuhu Wamaghfiratuhu.*

From the weakest and poorest servant of Allah Maulawi Jalaluddin Ahmad Ar-Rowi An-Naqshbandi Al-Mujaddidi Al-Uwaisi 'Ufiyallahu 'Anhu Wa'an Walidaihi Wa'an Masyaikhil Wa'an Jami'il Muslimin. May Allah forgive all his known and unknown sins and his parents, his masters and those who surrender to Allah entirely. This poor servant has been given a book titled "Tasawwur Sheikh" written by the enlighten sufi shaikh of the ages, Hadhrat Khwajah Taoshobuddha, may Allah spreads his shadow to the east and west. I have read throughout the pages and found that the book is very interesting and it delivers to the faithful readers the fruits of the masters from the highest ranking sainthood, particularly the masters from the Naqshbandiyyah Sufi order.

Rasail Ar-Rowi Jilid Kedua

Tasawwur means to imagine and sheikh is the spiritual guider. The combination of these two words resembles a meaning that is to imagine the spiritual guider. This is a key to understand rabitah. Rabitah means to bind or to bond oneself spirit with the spirit of his spiritual guider and master. It is amongst the most difficult subject to be understood by the beginner of the truth seeker before they reach their first fana. In naqshbandi tradition, to be in the companionship with the master is very important to remove the evil thought and mind wandering. It also helps the student to be more concentrate and conscious in their quest to search for the source of the overflowing eternal light from above the arch throne. Tasawwur syeikh is the first step to reach into fana fi syeikh which is the door to dive into fana fi masyaikh which is the door to reach Fana Fi Rasul which is the door to enter fana fillah which is the door to enter Baqa, which is Dawam Hudhzur i.e constantly in attending the divine presence. Syeikh is the one who holds the key of the hearts of his students. Those who keep the picture of his syeikh in his heart and mind will always have the key to open his heart and mind. He or she will always be in salvation in this world and the next world. Allah Ta'ala bestows his guidance to whosoever he wants. He can throw his light to a born Muslim or to a Hindu or to a Christian or to a Jew or to a Buddhist or to an Atheist.

Those who are bestowed the guidance from Allah will never go astray and no one can misguide him and whosoever are misguided by Allah, no one can ever give him any guidance and they will never find their way for salvation. May Allah blesses and accepts the efforts done by Hadhrat Sufi Syeikh Taashobuddha in reviving the most highest and the most distinguished sufi path for the western readers. I would like to recommend the book to be read by the seekers of the truth to nourish their heart, soul and mind.

Wabillahi Taufiq Wal Hidayah, Wassalamu'alaikum Warahmatullah.

Faqir Haqir Khak Paey Buzurgan La Syaik Miskin,
Maulawi Jalaluddin Ahmad Ar-Rowi
Naqshbandi Mujaddidi Uwaisi

SURAT KESEMBILANPULUH DUA

Kepada Hadhrat Ahmed Atta

Assalamu'alaikum Warahmatullahi Wabarakatuh. Thank you for downloading the book "*Asma An-Nabiy Sallallahu 'Alaihi Wasallam*" which contains the 805 names of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Indeed, I collected the names from the book of Darud titled Al-Barakatul Makkiyyah written by the late Syaikhul Hadits Wal Tafsir Hadhrat Maulana Syeikh Muhammad Musa Khan

Rasail Ar-Rowi Jilid Kedua

Ar-Ruhani Al-Bazi Rahmatullah 'Alaih, who was amongst my Master in Islamic Sciences. I presented it in Roman transliteration for the whole Community of Muhammad who can't read Arabic so that they will know the names which are attributed to His final messenger, peace be upon him. Regarding your interest to join the silsilah, it is a great blessing from Allah that He bestows upon you the interest to follow the path of the Akabirin Naqshbandiyah Mujaddidiyah. The procedures are simple but the most important is the right intention to gain the pleasure and the love of Allah by following the Sunnah of His Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam physically and spiritually. If you really have the sincere heart to follow this path, I would suggest that you should perform Two Raka'ah Solah with the intention for Istikharah and Hajat. After Salam, you should pray to Allah may He accept your intention to follow the Silsilah 'Aliyah Tariqah Naqshbandiyah Mujaddidiyah. Then you should do the pledge (Bai'ah). The pledge can be perform in two ways, either sitting physically infront of the Murshid by holding his right hand with your right hand and utter the particular recitations for the pledge or by spiritually visualise that you are sitting infront of the Murshid and hold both of your hands together by imagining that you are holding his hand and then utter the words of the pledge.

The first method is for the seekers who meet physically with the Murshid as being practised by the entire Sufi path especially Naqshbandiyah Mujaddidiyah. The founder of this spiritual order is Hadhrat Imam Tariqat Shah Bahauddin Naqshband Bukhari Uwaisi Rahmatullah 'Alaih and revived in the second milleneum of Hijrah by Hadhrat Imam Rabbani Mujaddid Alf Tsani Syekh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih.

The second method of pledge is for the seekers who didn't meet the Murshid physically due to some difficult circumstances but establishing the connection spiritually with the Murshid, which is known as Uwaisiyah method. It is as powerful as the physical connection and even more! I'm living in Malaysia and my Grandsheikh, Hadhrat Khawajah Khwajahgan Maulana Khan Muhammad Sahib is in Pakistan. We met and then seperated due to the terrible political agenda of the Kuffar. Even though we are far physically but spiritually we are nearly connected. This path of Uwaisi was invented by Hadhrat Uwais Al-Qarani Radhiyallahu 'Anhu and practised by the Khwajahgan Masters. Before we move further, please introduce yourself so that I could know you better and guide you through this sacred path. Then I'll reveal to you the complete procedures for the Bai'ah. May Allah shower you with His blessings. Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi 'Ufiyallahu 'Anhu

SURAT KESEMBILANPULUH TIGA

Kepada Hadhrat Abrar Ahmad Shahi, Islamabad, Pakistan.

Wa'alaika Salam, Alhamdulillah, Thank you for accepting my request. Yes, all the documents in my scribd profile are my book which I wrote mostly regarding the Naqshbandiyah Mujaddidiyah Tariqah and biographies of Asfiya. I studied in Jamia Ashrafia, Lahore until 2001 and I took the Naqshbandi Mujaddidi path from Hadhrat Khwajah Khan Muhammad Sahib at Khanqah Sirajiah, Kundiyan Syarif, Mianwali, Pakistan. I am doing my own study on Maktubat Imam Rabbani and I need further understanding regarding the Ibnu Arabi's writings. I found that you are doing translations of Ibnu Arabi's work in Urdu. I can understand Urdu, so your books are very usefull to this servant. i wish I could do the translation of Ibnu Arabi's work in my language, Bahasa Melayu. I am 35 years old, married with four children. Thank you for being my friend. Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KESEMBILANPULUH EMPAT

Kepada Hadhrat Talib Ghaffari

Bismillahi Ta'ala Wa Nahmaduhu.

Wa'alaikumussalam Warahmatullahi Wabarakatuhu.

From the weakest, the poorest and the humblest servant of Allah, Jalaluddin Ahmad 'Ufiyallahu 'Anhu. Thank you for your kind email. With the Grace of Allah, this poor servant had attained the Nisbat of Naqshbandiyah through several Masyaikh spirituallly and physicaly. My chain of Silsilah Naqshbandiyah Mujaddidiyah reached to Hadhrat Khwajah Sirajuddin Rahmatullah 'Alaih through my Syeikh, Hadhrat Qiblah Khwajah Khwajahgan Pir Piran Maulana Khan Muhammad Sahib Mudda Zilluhul 'Ali at Khanqah Sirajiah, Kundiyan Sharif, Mianwali, Pakistan. He received it from his Syeikh, Hadhrat Naib Qayyum Zaman Qutub Dauran Maulana Muhammad 'Abdullah Rahmatullah 'Alaih at Khanqah Sirajiah, Kundiyan Sharif, Mianwali, Pakistan. He received it from his Syeikh, Hadhrat Qayyum Zaman Qutub Dauran Mahbub Rabbil 'Alamin Maulana Wa Sayyiduna Abu AsRasailSa'ad Ahmad Khan Rahmatullah 'Alaih at Khanqah Sirajiah, Kundiyan Sharif, Mianwali, Pakistan. He received this graceful Nisbat of Naqshbandiyah Mujaddidiyah from his beloved Syeikh, Hadhrat Qayyum Zaman Khwajah Khwajahgan Haji Muhammad Sirajuddin Rahmatullah 'Alaih at Musa Zai Sharif, Pakistan. Through these Masyaikh Kiram I received the faidhz of Hadharat Masyaikh Kibar Naqshbandiyah Mujaddidiyah.

Rasail Ar-Rowi Jilid Kedua

I took the Bai'ah and received the Ijazah from my Syeikh, Hadhrat Maulana Khan Muhammad Sahib at Khanqah Sirajiah who is also the present Amir of Aalami Majlis Khatme Nubuwwat.

The Silsilah of Naqshbandiyah reached to Malaysia about more than 500 years ago through the efforts done by Hadhrat Sultan Al-'Arifin Maulana Syeikh Ismail Rahmatullah 'Alaih who was the grand grandson of Hadhrat Sultan Al-Awliya Maulana Syeikh Abdul Qadir Al-Jailani Rahmatullah 'Alaih. His tomb is at an island called Pulau Besar, Melaka, Malaysia. He came to the Malay archipelago to spread Islam accompanied by his Syeikh, Hadhrat Khwajah Yusuf As-Siddiq Rahmatullah 'Alaih and 40 men from Baghdad.

There are many Naqshbandiyah Silsilah arose in Malaysia through the chain of Khalidiyah i.e. Hadhrat Khwajah Khwajahgan Maulana Syeikh Khalid Al-Baghdadi who was the grand disciple of Hadhrat Qutub Al-Aqtab Khwajah Khwajahgan Maulana Shah Abdullah Ghulam Ali Dehlawi Rahmatullah 'Alaih. Hadhrat Syeikh Khalid spread the silsilah in the Arabian countries especially during Hajj pilgrimage. The Khalidiyah had established their Suluk centre at Jabal Abi Qubais, but later during the Wahhabi regime the centre was demolished.

Most of the Malaysian and Indonesian who went for Hajj at that time had been introduced to this highest Silsilah. Some of them had become great disciples of Nashbandiyah path and they spread it to their people in the South East Asia.

The Naqshbandiyah silsilah also reached to Malaysia through the efforts done by Hadhrat Syeikh Muhammad Nazim Adil Al-Haqqani Quddisa Sirruhu and his deputy, Hadhrat Syeikh Muhammad Hisham Al-Kabbani Quddisa Sirruhu. There are also some Naqshbandiyah Silsilah in Malaysia which have their chain through Hadhrat Shah Waliullah Muhaddits Dehlawi Rahmatullah 'Alaih.

May Allah keeps us under His 'Arsh shadow through the faidhz of Syafi'ul Muznibin Rahmatan Lil 'Alamin, Hadhrat Muhammad Mustafa Abdullah Rasulullah Al-Amin, Sallallahu Wasallamu 'Alaihi Wa Alihi Wa Sahbihi Ajma'in. Wassalam.

Faqir Haqir Khak Paey Buzurgan La Syaik Miskin,
Mawlawi Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu Wa'an Walidaihi.

SURAT KESEMBILAN PULUH LIMA

Kepada Hadhrat Sufi Amjad Majid Sahib, Pakistan.

Assalamu'alaikum Warahmatullahi Wabarakatuh,

From the poorest servant Jalaluddin Ahmad, to brother Hadhrat Amjad Majid Sahib in Pakistan, may Allah blesses you with Iman and Taqwa. Thanks to Allah that He provide this faqir to answer your introduction.

May Allah keeps us under the shades of His Mercy and includes us amongst His truthful servants and makes us as the means of guidance to the whole Ummah Muhammadiyyah till the end of the day Yaumul Qiyamah. This faqir hopes some prayer from you for the whole Ummah. Wassalam.

Faqir Jalaluddin Ahmad 'Afa 'Anhu

SURAT KESEMBILAN PULUH ENAM

Kepada Hadhrat Abdul Haqq.

Salamun 'Alaika. From the poor servant, Jalaluddin Ahmad may Allah forgive all his known and unknown sins, to the servant of truth, Abdul Haq, may Allah guides you. Responding to your questions, i took the Bay'at from the Naqshbandiyah masyaikh, and my murshid is Hadhrat Maulana Khan Muhammad Sahib at Khanqah Sirajiyah, Mianwali, Pakistan.

Regarding the Muraqabah, there are about 26 Muraqabah stages in the Naqshbandiyah Mujaddidiyah Tariqah. Starting with Muraqabah Ahadiyat and ends with Muraqabah La Ta'ayun. Maktuman Awliya are the hidden saints and no one knows about their conditions. Allah Ta'ala hides them from the general people and no one ever know about their existence. The Maktuman are the hidden Awliyas. May Allah illuminates your heart and soul with the remembrance of His Ultimate Essence.

*Wabillahi Taufiq Wal Hidayah.
Wassalamu 'Alaikum Warahmatullahi.*

Faqir Mawlawi Jalaluddin Ahmad 'Afa 'Anhu

SURAT KESEMBILAN PULUH TUJUH

Kepada Saudari Maha Sabur, United States of America.

Wa'alaiki As-Salam,

Thanks for your kind message. I've read your published documents. May Allah use you as the means of guidance for the people of ignorance. You have been chosen amongst the thousands to understand the religion of Allah and to love the Prophet Muhammad Rasulullah Sallallahu 'alaihi wasallam. Keep praying for the forgiveness for the whole Ummah, Muslim men and Muslim women, Hidayah for the non believers and to this poorest servant. Wassalam.

Az Faqir Haqir
Maulawi Jalaluddin Ahmad Ar-Rowi 'Ufiya 'Anhu

SURAT KESEMBILAN PULUH LAPAN

Kepada Saudara Yuswan Yudha, Indonesia.

Semoga Allah membimbing hamba-hambaNya yang ingin menuju KehadhratNya dan menjadikan mereka para pembantu dalam urusan mempertahankan kemuliaan Kalimah NamaNya yang Maha Tinggi lagi Maha Suci.

Kaifiyat melakukan Bay'ah dari jarak jauh menerusi kaedah Uwaisiyah adalah seperti berikut: Sebelum melakukan Bay'ah, hendaklah mencari masa yang sesuai untuk melakukan solat sunat Hajat dan istikharah lalu memohon kepada Allah petunjuk Hidayah dan ketetapan hati untuk menempuh perjalanan Para Nabi dan Para Wali dengan hati yang ikhlas dan murni menerusi jalan Tariqah Naqshbandiyah Mujaddidiyah Uwaisiyah. Setelah mencapai ketetapan hati dan bulat tekad untuk berbai'ah, maka hadapkanlah diri ke arah Qiblat dan duduk dalam keadaan Tahiyat Awal. Kemudian hendaklah membayangkan Ruhaniah hamba yang faqir ini sedangkan duduk berada di hadapan dalam khalayan gambaran di ruang fikiran. Setelah terhasilnya kaifiyat tersebut, maka hendaklah tangan kanan memegang tangan kiri sambil mengkhayalkan bahawa tangan kamu sedang memegang tangan hamba yang faqir ini lalu mengucapkan lafaz Istighfar sebanyak tiga kali seperti berikut:

Astaghfirullah Rabbi Min Kulli Zanbin Wa Atubu Ilaihi

"Daku meminta ampun pada Allah Tuhan Pemeliharaaku dari sekalian dosa batin dan dosa zahir dan aku bertaubat kepadaNya."

Rasail Ar-Rowi Jilid Kedua

Kemudian, hendaklah mengucapkan dua kalimah Syahadah seperti berikut:

*Asyhadu An La Ilaha Illallah, Wa Asyhadu Anna Muhammadan 'Abduhu
Wa Rasuluhu.*

"Daku bersaksi bahawa sesungguhnya tiada Tuhan melainkan Allah dan aku bersaksi bahawa sesungguhnya Muhammad adalah HambaNya dan PesuruhNya"

Kemudian hendaklah mengucapkan ikrar keimanan seperti berikut:

*Amantu Billahi, Wa Malaikatihi, Wa Kutubihi, Wa Rusulihi, Wal Yaumil Akhir,
Wal Qadri Khayrihi Wa Syarrihi Minallahi Ta'ala, Wal Ba'tsi Ba'dal Maut.*

"Aku telah beriman dengan Allah, dan sekalian Para MalaikatNya, dan sekalian Kitab-KitabNya, dan sekalian Para RasulNya, dan Hari Akhirat, dan Qadar yang baik mahupun buruk adalah dari Allah Ta'ala, dan Kebangkitan sesudah mati".

Seterusnya hendaklah membaca Surah Al-Fatihah sekali dan Surah Al-Ikhlâs sebanyak tiga kali dan menghadiahkan seluruh pahala bacaan tadi kehadhrat Ruh Baginda Nabi Muhammad Rasulullah Sallallahu 'alaihi Wasallam dan sekalian Para Masyaikh Akabirin Muqaddasah Silsilah 'Aliyah Naqshbandiyah Mujaddidiyah Uwaisiyah, khasnya kepada Ruh Murshid dan Pemimpin Ruhani kami, Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi 'Ufiyallahu 'anhu dan kepada Ruh Guru Murshid dan Pemimpin Ruhannya, Hadhrat Khwajah Khwajahgan Maulana Khwajah Khan Muhammad Sahib Khanqah Sirajiyah Rahmatullah 'Alaih.

Setelah selesai mengucapkan kesemua yang telah dinyatakan, maka hendaklah mengangkat tangan seraya berdoa Kehadhrat Allah Subhanahu Wa Ta'ala sambil membayangkan cahaya limpahan kurniaan Fa'idh dari arah atas 'Arash terlimpah pada dada Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'alaihi Wasallam, kemudian limpahan tersebut terlimpah pada dada Hadhrat Sayyidina Abu Bakar As-Siddiq Radhiyallahu 'anhu dan seterusnya kepada dada sekalian Para Masyaikh dalam silsilah 'Aliyah Naqshbandiyah Mujaddidiyah sehinggalah kepada dada hamba yang faqir ini, lalu terlimpah ke dadamu. Kekalkan gambaran tersebut untuk beberapa ketika sehingga dapat merasakan kesan getaran di dalam hati sambil mengucapkan dengan lidah hati akan lafaz Allah Allah sebanyak dua puluh empat ribu kali dalam sehari semalam pada Latifah Qalb dengan zikir yang cepat dan laju. Sekiranya terdapat lintasan fikiran ataupun lintasan hati, maka hendaklah segera menghindarkannya dengan mengucapkan lafaz Baz Gasht secara merendahkan diri dan hati di hadapan Allah iaitu:

*Ilahi Anta Maqsudi Wa Ridhaka Matlubi,
A'tini Mahabbataka Wa Ma'rifataka.*

Rasail Ar-Rowi Jilid Kedua

Membayangkan limpahan Faidhz dari Syeikh dan Masyaikh adalah amalan Muraqabah, Rabitah dan Tawajjuh yang mana sangat berkesan untuk menghasilkan Jazbah Ruhani. Lakukanlah ianya setiap hari sehingga benar-benar terhasilnya Nisbat. Semoga Allah memudahkan segala urusan.

*Wabillahi Taufiq Wal Hidayah,
Wassalamu 'alaikum Warahmatullah.*

Faqir Jalaluddin Ahmad Ar-Rowi
'Ufiyallahu 'Anhu

SURAT KESEMBILANPULUH SEMBILAN

Kepada Saudara Mukhlisina

*Wa'alaikumussalam,
Bismillah Wassolatu Wassalamu 'Ala Rasulillah, Wa Ba'du;*

Dari hamba yang faqir haqir tiada apa-apa lagi miskin, Jalaluddin Ahmad yang kini menetap di Selayang, Selangor Darul Ehsan, semoga Allah mengampuninya, kepada saudaraku yang Mukhlis. Semoga Rahmat Allah yang berkekalan ke atas mereka yang Mukhlisin. Pertanyaan saudara berkenaan perjalanan Tariqat Naqshbandi Haqqani. Adapun Nisbat Naqshbandi adalah dari Hadhrat Imam Tariqah Ghautsul Khaliqah Maulana Shah Muhammad Bahauddin Naqshband Al-Bukhari Al-Uwaisi Rahimahullahu Ta'ala di Bukhara pada sekitar tahun 750 Hijrah.

Adapun Nisbat Haqqani adalah jalan Tariqat baharu yang diperkenalkan oleh Hadhrat Sultanul Awliya Maulana Syeikh Nazim Adil Al-Qubrusi Al-Haqqani Mudda Zilluhul 'Ali pada sekitar tahun 1400 Hijrah di Cyprus, Turkey dan telah tersebar di serata pelusuk muka bumi. Tariqat Naqshbandi Haqqani adalah suatu gabungan Nisbat beberapa Tariqat seperti Naqshbandiyah, Qadiriyyah, Chistiyah, Suhrawardiyah dan Maulawiyah yang telah disebarkan oleh Hadhrat Syeikh Nazim Mudda Zilluhum dan para pengikutnya. Adapun silsilah Naqshbandi Haqqani ini telah terhasil pada Hadhrat Syeikh Nazim menerusi gurunya iaitu Hadhrat Sultanul Awliya Maulana 'Abdullah Faiz Ad-Dagistani Rahimahullahu Ta'ala di Damascus, Syria dan rantaian silsilahnya sampai kepada Hadhrat Dzi Janahain Dhziauddin Khalid Bin Ahmad Al-'Utsmani Al-Baghdadi Rahimahullahu Ta'ala iaitu pengasas Tariqat Naqshbandiyah Khalidiyyah di dalam Kerajaan 'Utsmaniyah di Turki pada sekitar tahun 1200 Hijrah. Dengan Rahmat Allah, silsilah Naqshbandiyah Khalidiyyah ini telah berkembang ke serata benua Asia dari Barat di Semenanjung Tanah 'Arab sehinggalah ke Timur Semenanjung Tanah Melayu dan kepulauannya.

Rasail Ar-Rowi Jilid Kedua

Adapun nisbat silsilah Tariqat Naqshbandiyah Hadhrat Syeikh Khalid Rahimahullah sampai kepada Hadhrat Imam Rabbani Mujaddid Alf Tsani Syeikh Ahmad Bin Abdul Ahad Al-Faruqi As-Sirhindi Rahimahullahu Ta'ala diperolehi menerusi Murshidnya iaitu Hadhrat Qutub Rabbani Maulana Shah 'Abdullah Ghulam 'Ali Ad-Dehlawi Rahimahullahu Ta'ala di Delhi, India yang hidup sekitar tahun 1158 hingga 1240 Hijrah. Nisbat Hadhrat Qutub Rabbani Maulana Shah 'Abdullah Ghulam 'Ali Ad-Dehlawi Rahimahullahu Ta'ala ini adalah Nisbat Naqshbandi Mujaddidi iaitu yang beramal teguh dengan Sunnah Nabawiyah, 'Aqidah Sahihah, Zikir Khafi, Muraqabah, Rabitah dan Khalwat Kabirah.

Adapun Hadhrat Maulana Syeikh Khalid Rahimahullah telah membawa beberapa perubahan dalam amalan Tariqat dengan berlandaskan Syara' dan menamakan Tariqatnya sebagai Naqshbandiyah Khalidiyah. Antara beberapa pembaharuan yang dibawanya adalah meringkaskan perjalanan Suluk pada peringkat Muraqabah dan menganjurkan Suluk Arba'in iaitu bersuluk selama empat puluh hari sepertimana yang telah pernah diamalkan dalam sebilangan Tariqat muktabar yang lain.

Adapun Naqshbandi Mujaddidi yang asal tidak meringkaskan perjalanan Muraqabah bahkan pada setiap peringkat Muraqabah perlu dilakukan secara Tafsil dan berasingan. Di samping itu juga mereka tidak menjadikan Khalwat Suluk Arba'in sebagai suatu keutamaan kerana Suluk perlu dilakukan secara berterusan dalam kehidupan dan pergaulan seharian. Zahir mereka bersama makhluk dan batin mereka berserta Al-Khaliq. Para Mujaddidi hanya menumpukan kepada ingatan terhadap Zat Haqiqi secara khafi dan tersembunyi.

Adapun menurut pandangan hamba yang dhaif ini dengan kacamata yang kabur, bahawa perjalanan Tariqat Naqshbandiyah Haqqaniyah juga telah diisi dengan berbagai pembaharuan yang dibenarkan oleh Syari'at meskipun berlawanan dengan sebahagian Tariqat. Sebagai contohnya adalah amalan zikir secara Jihri dan amalan Sima' seperti Nasyid dan Hadharah yang tidak sekali-kali diamalkan oleh Para Masyaikh Naqshbandiyah Mujaddidiyah. Zikir dan Azkar mereka berlegar di bawah bayangan Asma dan Sifat serta terzhahir dalam amalan Zikir Jahar yang mereka kerjakan.

Mudah-mudahan Allah menerima sekalian amalan Para Masyaikh dan Akabirin dalam silsilah Naqshbandiyah dengan kehormatan Hadhrat Khwajah Khwajagan Shah Muhammad Bahauddin Naqshband dan sekalian Para Masyaikh Rahimahullahu Ta'ala 'Alaihim Ajma'in. *Allahumma Ja'alna Minhum, Amin.*

Faqir Haqir Khak Paey Buzurgan La Syaik Miskin Al-Fani
Maulawi Jalaluddin Ahmad Ar-Rowi 'Afa 'Anhu

SURAT KESERATUS

Kepada Saudara Ashbuli

*Assalamu'alaikum Warahmatullahi Wabarakatuh,
Nahmaduhu Wa Nusolli 'Ala Rasulihil Karim, Amma Ba'du;*

Dari hamba yang dhaif faqir haqir Jalaluddin Ahmad Ar-Rowi, semoga Allah mengampuninya, kehadhrat saudara Ashbuli, semoga Allah merahmati. Terima kasih kerana sudi mengambil manfaat dari perkongsian ilmu yang hamba terterakan di halaman scribd.com. Semoga Allah menambahkan kita dengan limpahan ilmu yang bermanfaat untuk kita mencapai kehadiran yang suci bersama Hadhrat Zat. Untuk hasrat tuan ingin bertemu hamba, kini faqir ini menetap di Selayang, Selangor. Segala keizinan untuk bertemu dan berpisah hanya dari Allah 'Azza Wa Jalla. Semoga limpahan Rahmat Allah berkekalan ke atas mereka yang mencari jalan pulang.

Wassalam.

Faqir Jalaludin Ahmad

SURAT KESERATUS SATU

Kepada Hadhrat Bahrain, Australia.

*Bismillahi Wassolatu Wassalamu 'Ala Rasulillah, Amma Ba'du,
Wa'alaikumussalam Warahmatullahi Wabarakatuh.*

Alhamdulillah, syukur Faqir kehadhrat Allah kerana dikurniakan kesihatan dan ingatan dari orang-orang yang cintakan Allah. Sesungguhnya Dialah Yang Mengurniakan Kesihatan dan Dialah juga Yang Menimpakan Penyakit dan kesakitan. Dialah juga Yang Maha menyembuhkan segala penyakit, baik yang Jasmani mahupun yang Ruhani. Semoga Allah Ta'ala tetap mensihatkan kamu agar dapat berbuat amal yang terbaik dengan menuruti ajaran orang-orang yang terbaik. Semoga kebaikan yang sentiasa melimpah ke atas orang-orang yang sentiasa memperbaiki dirinya kerana Ihsan hanya akan terhasil dengan memperbaiki amalan sehingga mencapai tahap yang terbaik bagi memenuhi tuntutan penciptaan kita sebagai ciptaanNya yang terbaik.

Laqad Khalaqnal Insana Fi Ahsani Taqwim.

Sesungguhnya Allah telah menciptakan Insan dalam keadaan penciptaan yang terbaik.

Ma Sha Allah, seperti apa yang telah dikehendaki Allah, kamu telah dikurniakan taufiq untuk bersuhab dengan Guru Murshidmu, Hadhrat Syeikh Abbas Ali

Mujaddidi Damat Barkatahum selama seminggu. Bersyukurlah kerana telah dapat beramal dengan perintah Allah yang telah memerintahkan kepada semua orang-orang beriman supaya bersama-sama dengan orang-orang Sadiqin yang sebenar. Bersuhbah adalah antara pelajaran utama dalam Tariqah Naqshbandiyah Mujaddidiyah kerana ianya merupakan 'Ain cara kehidupan Para Sahabat Ridhwanullah 'Alaihim Ajma'in bersama-sama dengan Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam. Suhbah adalah Tariqah Sunnah dan Tariqah Sahabah. Kami mendengar dari kenyataan sebilangan Para Masyaikh Naqshbandiyah Mujaddidiyah, bahawa dengan berkat perhatian Tawajjuh dari Hadhrat Syeikh akan dapat memudahkan peningkatan Ruhaniah sehingga mencapai martabat kesempurnaan. Hakikat inilah yang berlaku kepada Para Sahabat Radhiyallahu Ta'ala 'Anhu Ajma'in yang telah menerima perhatian Tawajjuh dari Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam biarpun seketika dalam kehidupan mereka sehingga mereka sanggup Syahid untuk Allah dan Rasul biarpun belum sempat menunaikan Solat, berpuasa dan berzakat. Inilah mereka yang telah menerima kesan Tawajjuh Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam.

Para Ulama Rasikhin adalah pewaris Para Nabi. Para Ulama Rasikhin mewarisi ilmu-ilmu Kenabian dengan mengamalkan kehidupan Sunnah Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, bukan sekadar mempelajarinya. Persoalannya, bagaimanakah agar kita sentiasa mendapat perhatian dari Hadhrat Syeikh sebagai Ulama Rasikhin? Pokok pangkalnya, inilah matapelajaran awal di samping kita melakukan Zikrullah dan Muraqabah, Ketahuilah bahawa, hanya dengan berkat Tawajjuh Hadhrat Syeikh sahajalah seseorang Salik itu akan mampu untuk mengangkat kedua-dua kakinya melepasi garisan Fana dan Baqa untuk kekal dalam Jami'iyat menuju kesedaran Ma'iiyyat. Tanpa Tawajjuh dari Hadhrat Syeikh, perjalanan yang mudah akan dirasakan susah. Berdoalah agar Allah mengurniakan kamu dengan kesedaran Rabitah yang merupakan isi dan intipati dari amalan Suhbah. Bersuhbah secara Zahir dan berabitah secara batin dan inilah hakikat pengertian,

"Kuumuu Ma'as Sadiqin".

Hendaklah kamu sentiasa berkeadaan berserta dan bersama dengan golongan Sadiqin yang benar. Andaikata penjelasan ini belum cukup untuk dimanfaatkan, maka eloklah kita menyibukkan diri dengan amalan teras Tariqat Naqshbandiyah Mujaddidiyah yang berpegang teguh dengan amalan Zikir Khafi kerana ianya merupakan amalan 'Azimah yang lebih besar serta tinggi darjatnya. Untuk mencapai Hudhzur Ma'a Allah yakni kehadiran besama-sama Allah, Murid perlulah memperbanyakkan Zikrullah dengan menyebut Zikir Ismu Zat iaitu lafaz Allah Allah pada Latifah Qalb sehingga hidup dengan zikir dan begitulah seterusnya berperingkat-peringkat sehingga kesemua Lima Latifah Alam Amar yang ada di dalam dada itu hidup dengan Zikrullah. Kemudian melakukan zikir yang sama pada Latifah Nafs dan seterusnya Latifah Qalibiyah iaitu pada segenap rambut dan zarrah pada seluruh tubuh badan.

Rasail Ar-Rowi Jilid Kedua

Maksud yang dikehendaki di sini adalah menghidupkan keseluruhan sepuluh Latifah Alam Amar dan Alam Khalaq dengan Zikrullah. Kemudian, bolehlah melakukan amalan zikir Nafi Itsbat iaitu menyebut bahagian pertama dari Kalimah Tayyibah dengan jumlah bilangan yang ganjil sambil menahan nafas dan menyebut bahagian kedua dari Kalimah Tayyibah beserta Selawat ketika melepaskan nafas.

Adapun kaifiyat melakukan Zikir Khafi Nafi itsbat ini adalah menggambarkan kalimah La dan menyebutkan lafaznya dari bawah pusat lalu menariknya ke atas hingga ke otak iaitu Latifah Nafs, lalu menggambarkan dan menyebut lafaz Ilaha dan menariknya ke arah bahu kanan, kemudian menyebutkan Illallah sambil menghentak gambar tersebut ke arah Latifah Qalb sehingga kesan hentakan itu dapat dirasakan oleh sekalian Lataif Alam Amar dan Alam Khalaq. Mengingati bilangan yang ganjil adalah asas pelajaran dari Hadhrat Imam Tariqah Ghauts Khaliqah Shah Bahauddin Naqshband Rahimahullah yang dikenali sebagai Wuquf 'Adadi. Namun, ianya bukanlah syarat zikir.

Syarat-syarat utama zikir di sisi Hadhrat Masyaikh Kibar Naqshbandiyah Mujaddidiyah adalah Wuquf Qalbi, Baz Gasht, Nigah Dashat dan menghayati makna lafaz ucapan zikir. Wuquf Qalbi adalah bertawajjuh ke arah Qalb dan Qalb bertawajjuh ke arah Allah Ta'ala. Baz Gasht adalah ucapan:

"Ilahi Anta Maqsudi Wa Ridhaka Matlubi, A'tini Mahabbataka Wa Ma'rifataka".

Nigah Dashat adalah bersungguh-sungguh bermuraqabah memelihara gambaran limpahan Faidhz Rahmaniyyah dan mengawasinya dari sebarang Khatrah dan Ghafalah. Menghayati makna zikir adalah syarat yang terpenting kerana sesuatu lafaz yang tidak mengandungi makna, jika disebut akan menjadikannya sia-sia dan tidak mendapat manfaat apa-apa. Maka, menghayati makna lafaz Allah adalah kesedaran utama yang perlu sentiasa segar dalam ingatan Murid bahawa Allah adalah Zat yang Wajib WujudNya serta terhimpun pada ZatNya segala Sifat-Sifat yang sempurna dan Dia adalah Maha Suci dari sebarang cacat-cela, lemah dan binasa. Dengan menghayati makna ini akan menghasilkan cahaya Ma'rifah di dalam hati iaitu kesedaran Idrak untuk mengenal Allah seterusnya mencintaiNya dengan hati yang tulus ikhlas.

Andaikata kamu sudah mengerjakan Sultanul Azkar dan Nafi Itsbat, maka bolehlah mula melakukan amalan Muraqabah Ahadiyat. Ketika Muraqabah, dua perkara utama perlu diberikan perhatian iaitu Mabda tempat ambil limpahan Faidhz dan Mawrid tempat tumpahnya limpahan Faidhz. Sumber Faidhznya dari Hadhrat Zat Ahadiyat dan jatuhnya pada Qalb. Lama-kelamaan Faidhznya akan tersebar ke segenap Lataif sehingga ke seluruh jasad. Kemudian bolehlah melakukan Muraqabah Tajalliyat Lima Pancuran Kenabian yang terletak pada lima kedudukan Lataif Alam Amar.

Rasail Ar-Rowi Jilid Kedua

Sewaktu melakukan Muraqabah ini hendaklah dalam keadaan Fana Fi Syeikh dan membayangkan Ruhaniah Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam sedang berada di hadapan kita. Bayangkan limpahan Faidhz dari Allah terlimpah pada Latifah Qalb Hadhrat Nabi Adam 'Alaihissalam dan terlimpah kepada Latifah Qalb Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam dan kemudian memantul ke Latifah Qalb diri kita. Kesan yang sempurna akan terhasil apabila kita dapat membayangkan sinaran cahaya Faidhz yang berwarna kuning dari Latifah Qalb Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam terhubung dengan Latifah Qalb kita. Ini akan menghasilkan Ma'rifat Tajalliyat Af'aliyah Allah Ta'ala. Begitulah seterusnya dengan setiap Latifah Alam Amar. Latifah Ruh dengan cahaya merah akan menghasilkan Ma'rifat Tajalliyat Sifat-Sifat Tsubutiyah bagi Zat Allah Ta'ala. Latifah Sirr dengan cahaya putih akan menghasilkan Ma'rifat Shuyun Zatiyah 'Azza Wa Jalla, Latifah Khafi akan menghasilkan Ma'rifat Tajalliyat Sifat-Sifat Salbiyah bagi Zat Allah Ta'ala dan Latifah Akhfa akan menghasilkan Ma'rifat Tajalliyat Shan Jami' yakni keseluruhan himpunan Sifat-Sifat tersebut.

Muraqabah ini akan membawa Murid ke peringkat Syuhud dan Fana Fi Rasul, namun peringkat ini takkan terhasil kecuali Lataif sudah hidup dengan Zikrullah dan Fana Fi Syeikh. Setelah Murid mencapai Baqa Fi Rasul, hendaklah dia keluar dari Daerah Imkan menuju ke Daerah Wilayah Sughra, maka bermulalah Suluk Fauqani yakni Suluk peringkat atas. Daerah Wilayah Sughra adalah Maqam Kewalian sekalian Para Wali Besar. Dalam daerah ini, Murid Salik hendaklah melakukan Muraqabah Ma'yyat yakni kesedaran bahawa Allah sentiasa berserta dengan diri kita walau di mana jua kita berada dan Dia adalah berserta dengan setiap zarrah kita dan zarrah seluruh makhluk Kainat ciptaanNya.

Ketika bermuraqabah, Mabda Faidhz hendaklah diniatkan datang dari Daerah Wilayah Sughra yang merupakan bayang bagi Daerah Wilayah Kubra dan Mawrid Faidhznnya adalah pada Latifah Qalb sehingga ianya tersebar ke seluruh Lataif. Wilayah Sughra adalah daerah Kewalian Para Wali manakala Wilayah Kubra adalah daerah Kewalian Para Nabi. Kewalian Para Wali adalah bayang dari Kewalian Para Nabi.

Daerah Wilayah Sughra juga merupakan daerah penzahiran Bayangan Sifat-Sifat Allah. Kerana itulah, walau setinggi mana darjat seseorang Wali, tetap tidak akan dapat sampai pada darjat seorang Nabi kerana Para Nabi adalah Mazhar penzahiran Sifat-Sifat Allah manakala Para Wali adalah Mazhar penzahiran Bayangan Sifat-Sifat Allah.

*Subhanallahi Wabihamdihi, Subhanallahil 'Azim,
Wassolatu Wassalamu 'Alal Anbiya-il Mursalin
Wa Man Ittaba'ahum Ila Yaumiddin, Wa Ja'alna
Minar Rashidin, Amin. Rahmatan Liman Qala Amin.*

Rasail Ar-Rowi Jilid Kedua

Untuk merujuk pada kitab dan risalah karangan hamba, silalah merujuk kepada:

1. Asas-Asas Tariqat Naqshbandiyah Mujaddidiyah
2. Fadhilat Dan Kaifiyat Zikrullah Pada Tariqat Naqshbandiyah Mujaddidiyah
3. Syajarah Tayyibah Mubarakah
4. Risalah 'Aliyah Sughra
5. Risalah Siyar As-Suluk Fi Syarah Kitab Ibtidai Suluk
6. Risalah Tariqah 'Aliyah Naqshbandiyah Mujaddidiyah (Urdu)
7. The Contemplations Of Mujaddidiyah (English)

Doa Faqir, semoga kamu beroleh Rahmat dan selamat serta sihat dan 'afiyat.
Wassalam.

Faqir Haqir La Syaik Miskin
Jalaluddin Ahmad Ar-Rowi

SURAT KESERATUS DUA

Kepada Saudara Azhan, Malaysia.

*Wa'alaikumussalam Warahmatullahi Wabarakatuh.
Bismillahi Wassolatu Wassalamu 'Ala Rasulillah.*

Alhamdulillah, faqir doakan semoga Allah merahmatimu dan mengurniakan kamu petunjuk. Sebaik-baik perkataan adalah Kitabullah dan sebaik-baik amalan adalah Sunnah Rasulullah. Menyembah Allah dalam keadaan kita mengenali Zat, Sifat dan Af'alNya serta sentiasa memerhatikan limpahan dari sisiNya. Sentiasa berzikir di dalam hati dalam keadaan berdiri, duduk mahupun berbaring, samada berseorangan mahupun dalam keramaian.

Mulakan harimu dengan Taubat dan sudahi malammu juga dengan Istighfar dan Taubat kerana orang yang selalu bertaubat adalah kekasih Allah dan seumpama orang yang tidak berdosa. Maha Besar Rahmat Allah yang telah menetapkan bahawa RahmatNya mendahului segala kemurkaanNya meskipun terhadap hamba yang faqir dan hina dengan debu tanah ini. Dengan keikhlasan kamu, maka kami menjawab permohonan kamu dan andaikata masih belum memuaskan hatimu, maka hadirlah kehadrat kami untuk menerima Talqin dan menjualkan diri.

Semoga Allah merahmati segenap usaha dan ikhtiarmu dan setiap detik hatimu dalam mengingati hadhrat kami dan semoga kesungguhan kamu disertai dengan adab. Tiadalah nasib bagi mereka yang tidak memerhatikan adab. Dua pertiga Ad-Din akan terhasil menerusi pengamalan adab yang sempurna.

Rasail Ar-Rowi Jilid Kedua

Menurut Piran Kibar Naqshbandiyah Mujaddidiyah, perjalanan Tariqat pada dasarnya adalah semata-mata adab. Sewajarnya kita sentiasa beradab dengan Allah yang bersifat Az-Zahir dan lebih-lebih lagi dengan kesedaran bahawa Dia bersifat Al-Batin. Tiadalah Taufiq dan Hidayah melainkan dengan Taufiq dan Hidayah Allah, Yang Maha Tinggi lagi Maha Agung.

Peliharalah Solat lima waktu dengan sebaik mungkin dan perbanyakkanlah bersolat Nawafil Sunnah. Bacalah Al-Quran setiap hari dan perbanyakkanlah Selawat ke atas Junjungan Nabi Sallallahu 'Alaihi Wasallam. Sentiasa ingat bahawa Allah sedang memerhatikan kita walau di mana dan apa jua pekerjaan kita dan Dia Maha Mendengar segala pengucapan di lidah dan di hati sanubari mahupun dalam angan-angan serta khayalan kita kerana Dialah Zat Yang Maha Mengetahui segala sesuatu dan segala apa yang tersembunyi di dalam isi hati.

Semoga Allah melapangkan dada kamu dan mempermudah jalan kamu dan menambahkan keyakinan dan kesungguhan kamu untuk menuruti langkah-langkah orang-orang yang terdahulu dalam berbuat kebajikan dan kebaikan sebagaimana Para Nabiyyin, Para Siddiqin, Para Syahidin dan Para Salihin.

Semoga Allah melimpahkan rasa kasih dan cinta dalam hati kita terhadap mereka sekeliannya agar mudah-mudahan dapatlah kita dibangkitkan dan duduk bersama-sama dengan mereka, hanya kerana demi cinta kita terhadap segala ahwal, maqamat dan ma'rifat mereka.

Mudah-mudahan Allah mengurniakan kita segala limpahan yang telah dilimpahkannya ke atas mereka dengan limpahan yang sempurna lagi dapat menyempurnakan. Dengan berkat kemuliaan Hadhrat Baginda Nabi Muhammad Rasulullah Sallallahu 'Alaihi Wasallam dan sekalian Masyaikh Kiram Silsilah 'Aliyah Naqshbandiyah Mujaddidiyah Rahimahumullah.

***Wabillahi Taufiq Wal Hidayah, Wala Hawla Wala Quwwata Illa Billah.
Ma'as Salamah.***

Faqir Jalaluddin Ahmad
'Afallahu 'Anhu

SURAT KESERATUS TIGA

Kepada Hadhrat Bahrain, Australia.

*Salamun 'Alaikum Warahmatullahi Wabarakatuh Wamaghfiratuh.
Bismillahil Hamdulillahi Nahmaduhu Wa Nasta'inuhu Wa Nastaghfiruhu Wa
Nukminubihi Wa Natawakkalu 'Alaih Wa Na'uzubillahi Min Syururi Anfusina Wamin
Sayyiati A'malina, Man Yahdihillahu Fala Mudhilla Lahu Waman Yudhlilhu Fala
Hadiya Lahu. Wa Nasyhadu An La Ilaha Illa Allahu Wahdahu La Syarika Lahu, Wa
Nasyhadu Anna Sayyidana Wa Habibana Wa Syafi'ana Wa Mawlana Muhammad Al-
Mustafa Ahmad Al-Mujtaba Sallallahu Ta'ala 'Alaihi Wa 'Ala Aalihi Wa Ashabihi
Wa Baraka Wa Sallama Tasliman Tasliman Katsiran Katsira. Amma Ba'du;
U'izu Nafsi Billahil 'Aliyyil 'Azim.*

Kehadhrat Saudara Bahrain di Australia, dengan limpahan Rahmat dan FaidhNya. Az 'Abdu Dha'if Faqir Haqir Khakpaey Buzurgan La Syaik Miskin Al-Fani Jalaluddin Ahmad Ar-Rowi 'Afa Allahu 'Anhu. Kehadhrat saudaraku, semoga dilimpahi dengan Rahmat. Maafkan faqir agak lewat membalas persoalan tuan hamba kerana kesibukan menguruskan keluarga dan urusan di Khanqah. Adapun berkenaan Latifah Al-Hajar Al-Buht, ianya adalah suatu Latifah yang tersembunyi yang hanya diketemukan kepada insan-insan yang dikehendaki oleh Allah untuk menempuh perjalanan Tariqat Nubuwwat. Pada pengertian bahasa Al-Hajar Al-Buht bererti sebuah batu permata yang menghairankan lagi membingungkan. Ia merupakan suatu ibarat bagi menyatakan suatu tingkatan Maqam yang terletak dalam Daerah Wilayah Nubuwwat. Untuk faqir menjelaskan dengan lebih terperinci, tiadalah daya dan upaya melainkan dengan kurniaan Taufiq dan Hidayah dari Ilahi. Sebelum faqir meneruskan penjelasan ini, perlulah diketahui beberapa Muqaddimah supaya penjelasan ini dapat menjadi manfaat untuk Ummat dan petunjuk bagi Ahli Ma'rifat.

Muqaddimah Pertama

Bagi setiap seratus tahun Hijriyyah, Allah Ta'ala akan membangkitkan seorang Mujaddid yang akan memperbaharukan urusan-urusan Syari'ah dan Sunnah yang sudah lama ditinggalkan oleh Ummat Islam. Seperti yang kita sudah sama-sama maklum dari kenyataan Para Masyaikh Kibar dan Para 'Ulama Kiram bahawa Hadhrat Imam Rabbani Mujaddid Alf Tsani adalah seorang Mujaddid yang telah dibangkitkan oleh Allah Ta'ala pada tahun seribu Hijriyyah yang pertama bagi memperbaharukan urusan Syari'at yang zahir dan batin agar ianya selaras dengan Sunnah Nabawiyyah untuk tempoh seribu tahun yang kedua Hijriyyah. Para Masyaikh Kibar dan Para 'Ulama Kiram juga telah mengiktiraf Hadhrat Shah Waliyullah Dehlawi Rahmatullah 'Alaih sebagai seorang Mujaddid sesudah Hadhrat Imam Rabbani kerana kehadiran beliau adalah seratus tahun sesudah Hadhrat Imam Rabbani. Hadhrat Shah Waliyullah Dehlawi adalah seorang Mujaddid bagi tahun 1100 Hijriyyah.

Muqaddimah Kedua

Hadhrat Shah Waliyullah memiliki beberapa Silsilah Tariqat, antaranya Qadiriyyah, Chistiyah dan Naqshbandiyah yang telah diperolehi sanadnya dari ayahandanya yang telah diterimanya dari Hadhrat Khwaja Adam Binori Rahmatullah 'Alaih dan beliau telah menerimanya dari Hadhrat Imam Rabbani. Meskipun Hadhrat Adam Binori adalah seorang khalifah besar Hadhrat Imam Rabbani, namun terdapat Ikhtilaf perselisihan pendapat antara beliau dengan Hadhrat Imam Rabbani berkenaan martabat Haqiqat Muhammadiyyah yang tidak perlu faqir nyatakannya di sini. Menurut pendapat faqir, perselisihan pendapat ini berlaku sebagai suatu Rahmat dari Allah Ta'ala dan mungkin disebabkan oleh tingkatan darjat Ma'rifat yang berbeza antara Hadhrat Imam Rabbani dan Hadhrat Adam Binori. Limpahan Ma'rifat Hadhrat Syah Waliyullah Dehlawi adalah dari limpahan Hadhrat Khwajah Adam Binori, maka jika terdapat Ikhtilaf dalam Istilah di antara Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah, ianya adalah suatu perkara yang lumrah serta wajar bahkan besar kemungkinan mengandungi Rahmat yang besar bagi Ahli Tariqat dan Ma'rifat.

Muqaddimah Ketiga

Mukasyafah Ilmu Ma'rifat antara Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah ada sedikit perbezaan, bukan pada perkara Usul tetapi hanya dalam perkara Furu' yakni ibarat pokok yang sama dengan cabang yang berlainan. Antara perbezaan yang ketara adalah pada Ma'rifat dan Istilahat. Antara perbezaan Ma'rifat adalah tentang Lataif dan Naqsh Kainunah manakala perbezaan Istilahat adalah pada kedudukan Latifah Khafi dan Latifah Akhfa.

Muqaddimah Pertama adalah amat terang bagi sekalian Ahli Syari'at, Tariqat, Ma'rifat dan Haqiqat seperti terangnya kelihatan Buruj-buruj di langit, maka tidak perlu faqir nyatakan disini. Muqaddimah kedua adalah agak kabur bagi sekalian Ahli Syari'at, Tariqat, Ma'rifat dan Haqiqat seperti kaburnya pandangan setelah terpancang cahaya sinar yang berkilauan, maka sesuatu yang kabur tidak perlulah faqir nyatakan di sini. Seterusnya faqir akan jelaskan beberapa Bab dalam Muqaddimah Ketiga seperti berikut:

Bab Pertama: Mukasyafat dan Ma'rifat Hadhrat Imam Rabbani tentang Lataif dan Naqsh Kainunah.

Bab Kedua: Mukasyafat dan Ma'rifat Hadhrat Syah Waliyullah tentang Lataif dan Naqsh Kainunah.

Bab Ketiga: Perbezaan Mukasyafat dan Ma'rifat antara Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah tentang Lataif dan Naqsh Kainunah.

Bab Keempat: Perbezaan Istilahat pada kedudukan Latifah Khafi dan Akhfa antara Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah.

Bab Pertama:

Mukasyafat dan Ma'rifat Hadhrat Imam Rabbani tentang Lataif dan Naqsh Kainunat. Menurut Mukasyafat Ma'rifat Hadhrat Imam Rabbani dan sekalian para pengikutnya telah menyatakan bahawa bagi setiap Insan terhimpun sepuluh Latifah. Lima Latifah berasal dari Alam Amar dan lima Latifah berasal dari Alam Khalaq. Asal Alam Amar berada di atas 'Arash dan Latifahlatifahnya adalah Qalb, Ruh Sirr, Khafi dan Akhfa yang kedudukannya ada pada sekitar dada. Asal Alam Khalaq berada di bawah 'Arash dan terdiri dari Latifah Nafs dan empat anasir iaitu Angin, Api, Air dan Tanah.

Adapun tentang Naqsh Kainunat, Hadhrat Imam Rabbani telah menyatakan bahawa Alam Khalaq, 'Arash dan Alam Amar berada dalam Daerah Imkan atau Daerah Mumkinat. Secara 'Uruj menaik, di atas Daerah Imkan adalah Daerah Wilayat Sughra iaitu Daerah Wilayat Para Awliya 'Izham dan di atasnya adalah Daerah Wilayat Kubra iaitu Daerah Wilayat Para Anbiya Kiram.

Daerah Imkan adalah Daerah Ahadiyat, Daerah Wilayat Sughra adalah Daerah Ma'iyat dan Daerah Wilayat Kubra adalah Daerah Aqrabiyat. Di atasnya adalah Daerah Wilayat 'Ulya yang merupakan Daerah Wilayat Para Malaikat Tertinggi dan merupakan penghujung Daerah Wilayat seterusnya memasuki Daerah-daerah Kamalat.

Daerah Kamalat yang pertama adalah Daerah Kamalat Nubuwwat manakala di atasnya adalah Daerah Kamalat Risalat dan di atasnya pula adalah Daerah Kamalat Ulul 'Azmi. Seterusnya 'Uruj Salik akan bertemu dengan dua Tariqat yang mengandungi perkara-perkara Haqiqat. Tariqat pertama adalah Tariqat Wilayat manakala Tariqat kedua adalah Tariqat Nubuwwat. Tariqat Wilayat akan menempuh tiga Haqiqat Ilahiyyah iaitu Haqiqat Ka'abah Rabbani, Haqiqat Al-Quran Al-Majid dan Haqiqat Solat seterusnya menempuh Maqam Ma'budiyyat Sirfah sebelum mencapai Maqam La Ta'ayyun. Tariqat Nubuwwat akan menempuh empat Haqiqat Nubuwwat iaitu Haqiqat Ibrahimi, Haqiqat Musawi, Haqiqat Muhammadi dan Haqiqat Ahmadi seterusnya menempuh Maqam Hubb Sirf sebelum mencapai Maqam La Ta'ayyun. Demikianlah Mukasyafat dan Ma'rifat Hadhrat Imam Rabbani berkenaan Lataif dan Naqsh Kainunat.

Bab Kedua:

Mukasyafat dan Ma'rifat Hadhrat Syah Waliyullah tentang Lataif dan Naqsh Kainunat. Menurut Hadhrat Syah Waliyullah, bagi setiap Insan telah dikurniakan dengan tiga Lataif iaitu Latifah Nafs, Latifah Qalb dan Latifah 'Aqal. Latifah Nafs dikaitkan dengan Syahwat, Latifah Qalb dikaitkan dengan sifat kehaiwanan dan binatang yang buas manakala Latifah 'Aqal dikaitkan dengan akal pemikiran. Menurut beliau lagi bahawa kejadian Insan telah berlaku secara berperingkat-peringkat dan bukannya wujud secara serentak.

Setiap peringkat telah ditentukan kewujudannya menurut peraturanNya dengan kadar tempoh masanya oleh Allah Ta'ala yang jika diteliti akan mengingatkan kita tidak kepada Yang SelainNya. Peringkat yang zahir pada Insan adalah Badan kerana ia memerlukan makan dan minum lalu menghadamkannya. Sebahagian zat makanan tersebut menjadi Mani, sebahagiannya menjadi Darah dan sebahagian lagi untuk Ruh atau Jiwa yang diistilahkan sebagai Nasmah oleh Hadhrat Syah Waliyullah bahkan menurut beliau, Insan pada hakikatnya ada Nasmah tersebut. Ruh Nasmah ini wujud dalam Latifah Nafs, Latifah Qalb dan Latifah 'Aqal. Pada Latifah Nafs, Nasmah ini digelar Ruh Haiwani, pada Latifah Qalb, Nasmah ini digelar Ruh Tabi'i dan pada Latifah 'Aqal, Nasmah ini digelar Ruh Nafsani. Seseorang Murid perlulah mengawal dan menyeimbangkan kegiatan mengingati Allah pada ketiga-tiga Lataif ini kerana dengan kegiatan tersebut akan meningkatkan kesedarannya terhadap dua Lataif yang lebih tinggi martabatnya iaitu Latifah Ruh mengatasi Latifah Qalb dan Latifah Sirr yang mengatasi Latifah 'Aqal. Maka, kelima-lima Lataif iaitu Nafs, Qalb, 'Aqal, Ruh dan Sirr adalah lima Latifah yang jelas atau diistilahkan sebagai Lataif Barizah. Latifah Nafs yang bersifat Haiwani berada di bahagian bawah sekali dan di bawahnya pula terdapat Lataif Empat Anasir iaitu Latifah Angin, Latifah Api, Latifah Air dan Latifah Tanah telah diistilahkan sebagai Nasmah atau Latifah Nafs Qalibiyah. Seterusnya Hadhrat Syah Waliyullah juga menyatakan bahawa bagi Insan terdapat lima Latifah yang tersembunyi atau diistilahkan sebagai Lataif Kaminah. Kedudukan Lataif Kaminah ini berada di atas Lataif Barizah. Setelah Murid mencapai Fana Wujud Ruhani dan Baqa Wujud Ilahi, maka akan lenyaplah kesan-kesan Lataif Barizah dan akan mula terbit kesedaran Lataif Kaminah yang bersifat Khafiyyah yakni tersembunyi. Daripada Latifah Khafi tersebut Murid yang Salik itu akan menempuh Latifah Ananiyat Kubra dan kemudian akan bersiar menempuh Latifah Nur Al-Quds dan seterusnya akan meningkat untuk menempuh Latifah Al-Hajar Al-Buht. Apabila salik mencapai Fana pada tingkatan ini, dia akan merasakan bahawa kewujudan Al-Haqq adalah mengatasi kewujudan diri, maka dia akan mencapai Fana Fillah dan Baqa Billah. Adapun Ahkam bagi Latifah Khafi yang merupakan tutupan bagi Latifah Ananiyat Kubra adalah Ma'rifat tentang rahsia-rahsia Haqiqat Yang Maha Esa dalam sekalian Mawjudat. Ahkam bagi Latifah Ananiyat Kubra adalah terzahirnya Sifat Qayyumiyat Allah Ta'ala terhadap sekalian alam dan Nafs dirinya menyaksikan bahawa Allah adalah Maha Berdiri Sendiri dan meliputi segala sesuatu bahawa Dialah Raja dalam KerajaanNya. Ahkam bagi Latifah Nur Al-Quds adalah terhasilnya Ma'rifat tentang perbezaan dan perselisihan Para Malaikat Tertinggi serta Ma'rifat tentang ketentuan Qadha yang diturunkan Allah Ta'ala. Ahkam Latifah Al-Hajar Al-Buht adalah menjadi semakin binasa tanpa sebarang kaifiyat ketika mengalami Tajalli A'zam dan seterusnya Salik tersebut kepada kesempurnaan Haqiqat Insan. Dalam susunan Lataif Kaminah ini di Alam Misal, Latifah Akhfa berada di bawah sekali manakala di atas sebelah kanannya adalah Latifah Nur Al-Quds dan di atasnya adalah Latifah Al-Hajar Al-Buht. Seolah-olah Latifah Al-Hajar Al-Buht ini adalah pati bagi Latifah Nur Al-Quds. Di atas sebelah kiri Latifah Akhfa adalah Latifah Khafi dan di atasnyalah kedudukan Latifah Ananiyat Kubra. Latifah Zat Ilahiyah berada pada kedudukan yang teratas sekali. Maka, Lataif

Kaminah berkait dengan Latifah 'Aqal, Lataif Barizah berkait dengan Latifah Qalb dan Lataif Qalibiyah berkait dengan Latifah Nafs. Latifah Qalb berkait kedudukannya dengan Hati Sanubari, Latifah 'Aqal berkait kedudukannya dengan Otak dan Latifah Nafs berkait kedudukannya dengan limpa. Latifah Ruh tidak berkait dengan badan, sebaliknya berkait dengan Latifah Qalb manakala Latifah Sirr juga tidak berkait dengan tubuh badan, sebaliknya berkait dengan Latifah 'Aqal di otak. Latifah Akhfa yang berada di bawah Lataif Kaminah adalah Latifah yang juga dikenali sebagai Latifah Nafs Natiqah di atas Lataif Barizah. Pada peringkat Latifah Nafs Qalibiyah, Salik berada dalam lingkungan Ananiyat Sughra yakni Keakuan Kecil. Pada peringkat Latifah Nafs Natiqah, Salik berada dalam lingkungan Ananiyat Wusta yakni Keakuan Sederhana dan pada peringkat latifah Nafs Zat Ilahiyyah, Salik berada dalam lingkungan Ananiyat Kubra yakni Keakuan Besar.

Bab Ketiga:

Perbezaan Tafsili Mukasyafat dan Ma'rifat antara Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah tentang Lataif dan Naqsh Kainunat. Setelah faqir nyatakan Mukasyafat dan Ma'rifat Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah Dehlawi berkenaan Lataif dan Naqsh Kainunat, maka dapatlah kita menghuraikan beberapa perbezaan Tafsili antara keduanya.

Tafsil Perbezaan Pertama

Hadhrat Imam Rabbani menganggap kesemua sepuluh Lataif pada tubuh badan manusia adalah tersembunyi namun telah ditentukan kedudukannya dan terbahagi kepada dua alam iaitu Alam Amar dan Alam Khalaq manakala Hadhrat Syah Waliyullah menganggap bahawa kesemua Lataif terbahagi kepada dua bahagian, satu bahagian yang jelas zahirnya manakala satu bahagian lagi adalah tersembunyi serta bersifat batin. Lataif yang zahir adalah Latifah Nafs beserta Lataif Empat Anasir dan Latifah Qalb, Latifah Ruh, Latifah 'Aqal dan Latifah Sirr.

Tafsil Perbezaan Kedua

Naqsh Kainunat Hadhrat Imam Rabbani bermula dengan Daerah Imkan, lalu menempuh Daerah Wilayat, lalu menempuh Daerah Kamalat dan seterusnya menempuh Daerah Haqiqat sebelum sampai Kehadhrat La Ta'ayyun. Adapun Naqsh Kainunat Hadhrat Syah Waliyullah adalah bermula dengan Ananiyat Sughra, lalu menuju Ananiyat Wusta dan seterusnya menuju Ananiyat Kubra di sisi Hadhrat Zat Ilahi.

Tafsil Perbezaan Ketiga

Hadhrat Imam telah menetapkan sepuluh Lataif sebagai dasar asas sebelum melakukan siar Suluk 'Uruj Ruhani di atas 'Arash, yang perlu dihidupkan dengan Nur Zikirullah sebagai menghasilkan Jazbah Ilahiyyah lalu bertindak sebagai kenderaan Ruhaniah bagi Salik. Perjalanan Ruhaniah Salik seterusnya adalah agar keluar dari Daerah Imkan untuk menempuh Daerah Wilayat Sughra dan Daerah Wilayat Kubra

dan seterusnya Daerah Wilayat 'Ulya sebelum menempuh Daerah Kamalat Nubuwwat, Risalat dan Ulul 'Azmi. Hadhrat Syah Waliyullah tidak menjadikan sepuluh Lataif sebagai dasar asas sebaliknya mengetengahkan lima belas Latifah kesemuanya bagi menempuh dari Ananiyat Sughra menuju ke Ananiyat Kubra.

Tafsil Perbezaan Keempat

Di sisi Hadhrat Imam Rabbani, persimpangan antara Tariqat Wilayat dan Tariqat Nubuwwat terletak dalam kedudukan Daerah Haqiqat Haqaiq iaitu sesudah menempuh ketiga-tiga Daerah Kamalat.

Bab Keempat:

Perbezaan Istilahat pada kedudukan Latifah Khafi dan Akhfa antara Hadhrat Imam Rabbani dan Hadhrat Syah Waliyullah. Di sisi Hadhrat Syah Waliyullah, persimpangan antara Tariqat Wilayat dan Tariqat Nubuwwat terletak pada Latifah Nafs Natiqah atau diistilahkan sebagai Latifah Akhfa. Beliau berpendapat bahawa Salik yang menempuh Latifah Khafi dan Latifah Ananiyat Kubra menuju Kehadhrat Zat adalah sebagai seorang yang menempuh Tariqat Wilayat, manakala seseorang Salik yang menempuh Latifah Nur Al-Quds lalu mencapai Latifah Al-Hajar Al-Buht dalam menuju Kehadhrat Zat adalah sebagai seorang yang menempuh Tariqat Nubuwwat. Dari beberapa Muqaddimah dan beberapa Bab serta beberapa Fasal Tafsil, dapatlah faqir membuat suatu Khulasah bahawa Mukasyafat dan Ma'rifat yang terhasil pada Hadhrat Imam Rabbani dan pada Hadhrat Syah Waliyullah Dehlawi adalah berbeza antara satu sama lain. Meskipun demikian, perbezaan ini bukanlah atas perkara-perkara usul dan dasar, akan tetapi perbezaan dalam menentukan dan mengkaitkan sesuatu Latifah dengan sesuatu Daerah atau Maqam. Penjelasan dan pendekatan Hadhrat Imam Rabbani tentang Naqsh Kainumat adalah lebih jelas dan mudah difahami berbanding dengan penjelasan dan pendekatan Hadhrat Syah Waliyullah Dehlawi yang agak terperinci dan rumit untuk difahami.

Hamba faqir yang dhaif ini berpendapat bahawa Latifah Al-Hajar Al-Buht ini merupakan suatu khazanah bagi penuntut Tariqat Nubuwwat, setelah menempuh Latifah Nur Al-Quds yang merupakan tingkatan Maqam Malaikat Tertinggi atau menurut Naqsh Kainumat Hadhrat Imam Rabbani iainya merupakan Daerah Wilayat 'Ulya. Justeru, hamba faqir yang dhaif ini berpendapat, oleh kerana Latifah Al-Hajar Al-Buht ini bertakluk dengan Nubuwwat, maka kedudukannya adalah pada Latifah Nafs Natiqah yang berada di otak, sepertimana Latifah Akhfa. Lataif yang berkaitan dengan Nubuwwat berada otak manakala Lataif yang berkaitan dengan Wilayat pula berada pada sekitar dada.

Wal 'Ilmu 'Indallah, Wallahu A'lam, Wa 'Ilmuhu Atamm. Wassalam.

Faqir Jalaluddin Ahmad Ar-Rowi Naqshbandi Mujaddidi Uwaisi
Gaffarallahu Lahu Wa Kanallahu Lahu

MUSANNAFAT

Hadhrat Maulawi Jalaluddin Ahmad Ar-Rowi Ghaffarallahu Lahu Wali Walidaihi

1. Ar-Risalah Al-'Aliyah - Jilid 1, 2, 3, 4
2. Ar-Risalah Al-'Aliyah - Sughra
3. Ar-Risalah Al-'Aliyah - Wusta
4. Ar-Risalah Al-Aqrabiyat
5. Ar-Risalah Al-Marbutah
6. Asas-Asas Tariqat Naqshbandiyah Mujaddidiyah
7. Fadhillat Dan Kaifiyat Zikrullah
8. Miftah Al-Insyirah Fi Lataif 'Asharah
9. Ahadits Arba'in Ar-Rowi
10. Forty Ahadith Of Mulla Rowi
11. The Contemplations Of Mujaddidiyah
12. Risalah Siyar As-Suluk - Kuliah 1 hingga 3
13. Risalah Siyar As-Suluk - Kamil
14. Tazkirah Hadharat Khwajagan Naqshabandiyyah
15. An-Nazam Ash-Sharif
16. Ar-Risalah Al-A'jam
17. Doa-Doa Mubarak
18. Ayat-Ayat Mubarakah
19. Syajarah Tayyibah Mubarakah
20. Peringkat Kejadian Insan
21. Amalan Penuntut Tariqat Mujaddidiyah
22. Tazkirah Al-Asfiya Fi Hayat Al-Awliya
23. Doa Kanzil 'Arash
24. Himpunan Amalan Harian
25. Kulliyyat At-Talibin Fi Hidayat At-Talibin
26. Taudhzih At-Tariqah Fi Idhzah At-Tariqah
27. Arfa' Anwar Fi Arba' Anhar
28. Tasdiq Al-Fuad Fi Mabda Wa Ma'ad
29. Rasail Ar-Rowi - Jilid 1, 2, 3
30. Rasail Lir-Rowi
31. Tazkirah Hadharat Naqshabandiyyah
32. Maqulat Ar-Rowi
33. Ghaibiyyat Fi Mukashafat 'Ainiyyah